THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Faith, Hope and Charity.

These three, but the greatest of these is Charity.—1 *Cor.* xiii. 13.

FAITH.

How, in this maze of life, 'mid snares and wiles,
Shall man unstable, his frail footsteps stay?
In youth, when pleasure's path alluring smiles,
To draw him from the straight and narrow way,
What shall prepare him for that awful day,
When the firm earth shall totter to and fro;
The spacious heavens pass like a *scroll* away?
What, but that Faith which Christians only know?
That living Faith, the evidence within
That Christ has ransom'd him from death and sin?

HOPE.

What when all earthly comforts, one by one,
Have proved delusive, evanescent, frail,
Does Faith discover entering through the vail?
It shows us Hope assured to rest upon;
As the fix'd anchor, in the troubled sea,
Empowers the ship to ride the stormy wave,
So shall, in Christ, this 'Hope of glory' be
Our joy in grief, our vict'ry o'er the grave.
May the renewing Spirit guide our way,
Bless'd with this Hope, to heaven's eternal day!

CHARITY.

Yet more than these, the crown and proof of all
Our Faith and Hope, Love—charity divine,
God's attribute, must with the two combine;
Or Faith's fair fabric, and Hope's fruit must fall:
Though *faith* were strong e'en mountains to remove,—
Though *hope* sufficed to see all deep things plain—
Though *zeal* for God, rapt heavenward, should aspire
To gain the martyr's crown in tort'ring fire;
Such faith, and hope, and zeal, unless in *love*
Their well-spring pure and deep, would yet be vain!

Of Faith, and Hope, and Charity, these three,
On earth all needful, one alone will dwell
With the redeem'd in heaven: *Love* there will tell,
With angel tongue, that Faith is lost in sight,
And Hope absorb'd in full fruition bright;
But *love*, immortal *love*, shall ever be
Perennial spring of rapture, full and free:
The Saviour's love,—the thought-transcending scheme
Of man's redemption, still shall be Love's theme,
For all the ransom'd, through eternity.

M. A. W.

MISCELLANY.

THE CHURCHES OF MALABAR AND ABYSSINIA.

The Syrian Church, on the coast of Malabar, presents a remarkable instance of an Episcopal society, which, from a very early period, had perpetuated the succession of bishops and liturgical worship, though deprived of the countenance of any powerful establishment, and, in fact, entirely ignorant of the fortunes of their brethren in the West. The period of their migration across the Persian desert cannot be precisely ascertained, but no one doubts that it took place while the Gospel yet endured persecution at the hands of the Roman emperors, and consequently long before the prelatical form of government could be connected with secular views or ambitious hopes. When the Portuguese arrived in that country, they were agreeably surprised to find upward of a hundred churches along the coast of Malay-ala; the vernacular name of the district situated between the mountains and the ocean, and extending from Cape Comorin to Dilly. Their surprise, it is true, soon changed into displeasure, when they became acquainted with the purity and simplicity of the worship practised by those children of the faith. "These churches," said the invaders, "belong to the Pope." "Who is the Pope?" replied the natives; "we never heard of him." The strangers were still more amazed when they found that these Hindoo Christians, to whose ears the existence of the Roman Catholic establishment had not yet been revealed, maintained the order and discipline of a regular church under Episcopal jurisdiction; and that, for thirteen hundred years, they had enjoyed a series of bishops appointed by the patriarch of Antioch. "We are of the true faith," they exclaimed, "whatever you of the West may be; for we come from the place where the followers of the Redeemer were first called Christians." It was discovered that the clergy of this primitive people have wives; that they own but two sacraments, Baptism and the Lord's Supper; that they neither invoke saints nor worship images, nor believe in purgatory; and that they have no other orders or names of dignity in the church, except bishop, priest, and deacon.

Dr. Buchanan, to whose "Researches" we are indebted for the details now given, relates that the bishop at Cande-nad was desirous to know something of the other churches beside that of England, which had separated from Rome. "I was ashamed," says he, "to tell how many they were. I mentioned that there was a *Kasheesha* or Presbyter Church in our own kingdom, in which every *Kasheesha* was equal to another." The bishop then asked if there were any *Shimshanes* or Deacons in holy orders; and upon finding there were none, he expressed the greatest astonishment. "And, what! is there nobody to overlook the *Kasheeshas?*" "Not one," was the answer. "And who is the Angel of their Church?"—alluding to the form of the seven churches in Asia. "They have none," replied the Doctor. "There must be something imperfect there," rejoined the venerable prelate.

We are presented with a similar fact in the history of the Abyssinians. Owing to the decline of the Roman empire, and other political causes, that people, during more than a thousand years, became utterly unknown to the powers of Europe. Some faint traditions of the country whence the treasurer of Queen Candace performed his periodical journey to Jerusalem, to worship the God of Israel, had kept possession of the common mind; but, in later times, this historical notice was so mingled with the dreams of Oriental travellers respecting Prester John and his magnificent monarchy, that all traces of a Christian nation in the south-eastern parts of Africa had been entirely obliterated. Hence, when the Portuguese, in the sixteenth century, landed on the western shores of the Red Sea, they were not prepared to find a church which was planted nearly twelve hundred years before, in possession of an episcopacy and a form of prayer, and accustomed to observe all the festivals instituted by the founders of the Gospel.

The zeal of the Romish priests who accompanied the various expeditions which were fitted out for discovery, commerce, and colonization, has enabled us to ascertain with sufficient precision the doctrines and polity of that interesting communion. In our eyes the works of the Jesuits possess a considerable value, inasmuch as they show the state of Christianity as it must have been at the time when it was introduced into Ethiopia; for such is the unchangeable nature of habits, manners, and customs in the East, that the lapse of a thousand years produces hardly any alteration. For example,—the traveller in those countries, at the present day, witnesses in the employment and modes of living which characterize the people, a scene little different from that which might have been seen in the age of Abraham and Isaac. There are the same pastoral pursuits, the same hospitality, the same dwelling in tents, and the same predatory alarms which oftener than once carried the Father of the Faithful into the field of battle, and rendered the quiver and the bow necessary implements in the house of every shepherd. Even the powerful influence of European enterprise has not reached the bosom of their deserts, nor produced any material innovation on their wonted manners.

The same perpetuity exists in their opinions and belief, wherever they have been exempted from the direct operation of conquest. Their tenets and worship are those which they received from their ancestors; and, in this respect, the Abyssinians appear to manifest the same tenacity of established usages, whether of thought or of action, and the same reluctance to change, which distinguish their neighbors on the eastern side of the Gulf. Hence, we repeat, there is good ground for believing that the creed and the ecclesiastical constitution which the Portuguese priests found in Ethiopia, in the sixteenth century, preserved the general features of the doctrine and practice which were communicated by the disciples of Athanasius.

In confirmation of the opinion now stated, we shall mention a few particulars, which, the more minutely they are considered, will acquire a greater degree of interest in the view of a theological antiquary. The first is the use of circumcision, which, it is well known, was continued among the Jewish converts long after the complete establishment of the Gospel in the various cities of the Roman empire. The example of the apostles did not discountenance this usage as applied to the descendants of Abraham: on the contrary, these holy men confined their reprehension to an undue confidence in its efficacy, and to the attempt made by some of their followers to extend its obligation beyond the limits of the ancient covenant. It is probable, therefore, that in the days of Frumentius, who first brought the Abyssinians within the pale of the Church, the ritual of Moses retained its authority so far as to justify certain practices which were afterward laid aside both in the east and in the west. The case of Timothy, recorded by St. Paul himself, might, in the estimation of a rude people, disposed to outward ceremonies, seem to warrant even more than a simple connivance.—The purification, too, practised by their priests, may, perhaps, be traced to the same source, and be found also to rest on the usage of apostolical times. The laws, again, imposed upon women after child-birth, which bear so close a resemblance to the Mosaical institution, were, it is likely, derived from the habits of the early Christians; who, we may presume, could not be induced to regard such salutary practices as holding a place among the things which were to be abolished.

But we discover a still more remarkable circumstance in the observance of the Sabbath as well as of the Lord's day, which no reader of ecclesiastical history requires to be informed was continued many generations among the followers of Christ. The intimate mixture of the primitive disciples with the Jews, who were, generally speaking, of the same extraction, almost necessarily led to this union of sacred rites in things of which both equally admitted the divine origin. It is not easy to determine when this reverential regard for the seventh day of the week was entirely laid aside by the Christians; but, from the conduct of the Abyssinians, we may venture to conclude, that, at the period they received our holy faith, the Sabbath was still sanctified as the rest of Jehovah, and held as preparatory to the more solemn duties of the succeeding day. The partial remission from toil and study, which is still enjoyed on Saturday in our public offices and schools, is the only relic of the ancient usage which so long combined the institutions of the Law and the Gospel.

It has usually been supposed that, admitting the accuracy of the Abyssinian legend, which derives their religion and royal house from the visit paid to Solomon by the Queen of Sheba, the customs now described may be traced to a direct and positive intercourse with the Jewish people. But the story on which so weighty a structure is reared, appears too slight to bear it; and after a due consideration of the question, we think it more probable that when our holy religion was carried into Ethiopia, it continued to retain some of the external forms with which it is known to have been invested during the first and second centuries.

This conclusion derives no small support from the fact, that the principles of chronology, which the Abyssinians still retain, are the same which were held by the whole Christian Church in those primitive ages; reckoning five thousand five hundred years from the creation to the birth of Christ, instead of four thousand and four, according to the calculation of the modern Jews. This peculiarity is mentioned by Bruce, who remarks that, "In the quantity of this period they do not agree with the Greeks, nor with other eastern nations, who reckon five thousand five hundred and eight, casting away the odd eight years; but whether this was done for ease of calculation or for some better reason, there is neither book nor tradition that now can teach us."

This system of dates which, by the way, was also received by the ancient British Church, could not have been obtained from Menelec, the fabled son of Solomon by the Queen of the South; it could not have been introduced by the Jews during their short ascendancy in a part of Ethiopia, because, being disappointed as to the coming of the Messiah, they had already relinquished it, and adopted a more limited scheme of chronology; hence, we are necessarily brought to the conclusion, that together with the principles of the Gospel they were taught the calculations as to the age of the world, which were then embraced by all Christian divines. Their remote situation protected them afterward from the innovations as well as excluded them from the improvements which marked the progress of a thousand years in Europe and Western Asia.

We have laid some stress on the particulars now mentioned, because they indicate the early period at which Christianity was introduced among the Abyssinians in connexion with episcopacy. They have retained this last precisely on the same grounds that they have practised certain rites and ceremonies, whose divine origin might not be equally well authenticated—namely, because they received it as a part of the evangelical system, as it was recommended by the primitive fathers. As the believers in Malabar have been indebted to Antioch for their bishops, so the faithful in Abyssinia have depended on the Patriarch of Alexandria; and in both countries it is asserted that this intercourse between the parent Church and her offspring, has never been so long discontinued as to deprive either of episcopal superintendence.—*British Critic.*

FANATICAL SECTS IN FRANCE AND SWITZERLAND.

Since the days of the apostles there have been enthusiasts, heretics, schismatics, and fanatics, calling themselves Christians. The counterfeit coin does not dishonor the genuine. Protestants are no more answerable for the enormities of such, than they are for the enormities of dervises and fakirs. At Roanne, at Feurs, and in the neighborhood of St. Etienne, there are found a large number of families, known by the name of *Béguins*. They form no religious assembly among themselves, and celebrate no worship, but in an insulated and mysterious manner cherish the belief in a second Messiah, whom they serve, in the expectation that he will publicly manifest himself, and use his supreme power so as to load them with benefits, and punish the incredulous world. This new Messiah is (according to the Béguins) that Elias who was to come. (Mal. iv. 5.) His birth is miraculous to a degree which we dare not specify. He was named Israel B...... His first years were spent at Lausanne, where we are told he is still well known, though not recognised as the Messiah. There are other particulars of the life of this imaginary Messiah, constructed as if to burlesque the Gospel history, proceeding so far as to give an account of his death, which is to take place at Paris.

In this connexion we may mention the recent formation (in the communes of Oberburg and Hasle, district of Berthoud) of a dangerous sect; its principles agree with those of the Nicolaitans, as it regards marriage and property. They rigidly observe the Jewish sabbath. Such is the spiritual pride of these sectaries, that they seldom speak to a person who is not of their number. Every member is bound to make proselytes; these are reported to the founder of the sect, who pretends to inquire of God whether such a one is a proper candidate. As a community of goods is allowed, and is indeed a fundamental article, they regard it as a great sin to think of the future, or of posterity. The founder of the sect at Oberburg, is a weaver named *Hans Brand*. The preacher at Hasle is a tailor from Biglen. These facts we gather from *Le Protestant.—Presbyterian.*

From the Boston Recorder.

HUMAN INCONSISTENCIES.

I. An individual who should daily wound his flesh, or maim himself, would probably be consigned to a dungeon or a strait jacket.

And yet a multitude of individuals, in every community, daily wound their own bodies so as to shorten their existence; injure their minds permanently; and debase for eternity their souls, for purposes wholly *selfish;* and yet they are highly respectable—or it may be, they are the professed followers of Him whose disciples were called Christians first at Antioch.

II. Individuals are every where to be found who are forward to condemn the folly, and error, and guilt, of him who lives only for himself, like the miser; and whose *avowed* object is to promote the glory of Him who sent them.

Yet these same individuals, if we take them at their own word, and judge them out of their own mouths, never yet lifted a finger to promote any body's glory, unless it favored, at the same time, their own. If, *in doing this*, they *chance* to advance the *good*, or *glory* of others,—very well; they are glad of it. They are glad to go to heaven, if they can float smoothly down a stream of oil, but they will never wear out a thread of their existence in rowing against wind, wave, or current.

III. There are those who belong to a society who are required to lay down their *lives* for their brethren; and whose interests never were and never will be advanced one inch *without sacrifice;* the very key-stone of whose arch, indeed, is sacrifice.

These persons not only never cut off a right hand or plucked out an eye; but never *sacrificed*, in the least degree, for the *public good:* no, not once in their whole lives. They never went so far yet as she who gave all the *property* she had. As to giving up father or mother, or wife or children—unless it were to receive the reward of a hundred fold in this life—why they never did even this. Much less did they ever dream of doing the least thing that they knew must shorten their own lives, for the sake of yielding obedience to the command of Him who gave up his life wholly.

A.

SUNDAY SCHOOLS.

We are happy in being able to introduce our Sunday School matter, this week, with extracts from the ample and exceedingly interesting report of

ST. LUKE'S CHURCH,

in this city. There is so much in this statement which we are persuaded cannot but delight and profit our readers, that we forbear occupying our allotted space, with many remarks of our own. We will only ask, why *every* congregation cannot furnish such a cheering account of "the hallowed and ennobling enterprise" of the Sunday School? Let every rector, minister and *member* of our parishes, each in his *proper* station, give himself heartily and constantly to the work, and knowledge, religious knowledge, would literally "run down our streets," and our "Jerusalem would be full of boys and girls" singing hosannas to the Prince of Peace, and blessing God, for the good they received in the Sunday School.

"The present statistics of the schools are as follows:—two Superintendents, an assistant Superintendent, and two Secretaries; Teachers. 20 males and 29 females—Total, 49. Scholars, 235 males, and 180 females;—these, with 70 more who are instructed in a separate department as an infant school, make the whole number 485. More than one third of this number has been added since the last Report. Our largest attendance has been 320. In addition to the officers above mentioned, there are a teacher of the infant department, and a librarian, and a janitor, who is engaged by the Board of Directors. We have a very good library, containing 1420 books and tracts. Of this number 430 are bound volumes."

Rewards.

"The deep interest which the children manifest in the examination of the books, and their eagerness to obtain them, is truly astonishing. This is the only reward which they are permitted to receive, and it is found to be entirely adequate to the object which we endeavor to keep in view; which is not to promote invidious distinctions, and thus foster in their minds a principle of conceit and self-gratulation, which we think is the unavoidable tendency of the reward system; but to impress them with the truth that *virtue brings its own rewards*—that there is no satisfaction like that which results from a consciousness of having done well,—and that the only laudable incentives to the discharge of duty, are those prompted by the animating consideration, that we are to love Christ because he first loved us. 85 copies of the Children's Magazine are taken in the school."

Missionary and other Benevolent Efforts.

"The contributions of the children for missionary purposes through the medium of a box, which is statedly handed to them, have amounted during the year to fifteen dollars. This is to be appropriated to the education of Indian children at Green Bay. There is also connected with the school, a Teachers' Benevolent Society.—This was formed for the purpose of relieving such children with clothing, &c., who would otherwise, on account of their extreme destitution, have been compelled to remain at home. It has contributed, during the year, 35 dollars, and assisted 27 children. This society, during the three years of its existence, has effected much good. Through means of it, the affections of the children, whose indigence has commended them to our sympathy, are secured—our instructions are rendered more effectual, and their parents are enabled to realize the sincerity and disinterestedness of our exertions."

Baptisms.

"On the afternoon of Septuagesima Sunday, we were permitted to witness a very gratifying scene in the administration of the holy Sacrament of Baptism to the children of the school.—This was attended to by Rev. J. M. Forbes, the assistant minister of the parish, and 87 children and 3 adults were thus admitted into the ark of Christ's Church. For several of these, their parents stood as sponsors, and for others the solemn and important relation was assumed by the teachers and friends. The scholars and a very large congregation were deeply interested on the occasion; and many fervent petitions were then offered to the great Head of the Church, that they might lead the rest of their lives according to this beginning. It was a source of much satisfaction to the teachers, that they were thus privileged to perceive *some* fruit of their labors, although it was after long and laborious effort. On account of the strong prejudices entertained by some of the parents against infant baptism, much diligent exertion was necessary in removing their objections, and prevailing upon them to present their children. But this *was* accomplished in nearly every instance, and we had the unspeakable joy of beholding them dedicated to the service of their Creator, and incorporated into the body of Christ."

The faithful Sunday School teachers gone where they shall *know even as they are known!*

"It is with the most painful emotions that we here record the decease since our last report, of two devoted teachers, Miss Esther Nash, teacher of the Infant School; and Mr. L. S. Waddell, a member of the General Theological Seminary. In this dispensation of Providence, our school sustained a loss which cannot easily be repaired. Mr. Waddell had been connected with our school for more than four years, and the ability and faithfulness with which he discharged his duty, won the esteem and admiration of all who were associated with him. The interests of the school and the exercises appertaining to his employment, were the study and delight of his heart. His temper naturally placid and serene, afforded under the sanctifying influence of divine grace, an edifying example of that charity, which is the "bond of perfectness." Hence it was that he was enabled to present his instructions as one who possessed in an eminent degree the art of pleasing; while his unaffected simplicity and pathos, enlisted the earnest attention of his class, and gained an easy access to their tender minds. To those who were connected with him in the same work of faith and labor of love, the memory of his excellencies is like the mournful reminiscence of departed pleasures.

During his illness, his state of mind was one of calmness and peace. Patience had her perfect work, and he was enabled to triumph in the Rock of his salvation. The interests of his class were very near his heart. Constantly did he remember them in his prayers with such fervor and affection, as evinced the great anxiety which he had for their welfare. But it pleased the Lord to call his servant home. Short as was his temporal day, he has left an example which deserves to be recorded, and which ought not to be forgotten; an example of unwearied perseverance, strict punctuality, and habitual and fervent prayer. His time at school was diligently occupied. When engaged in the instruction of his class, nothing was permitted to divide his attention. The solicitude for them caused him to be frequent in his visits to their residences, and to inquire affectionately into their character and wants. May many emulate his conduct, and learn from his premature removal that the time is short.

In conclusion, we have much cause for renewed diligence and unfeigned gratitude. No material alteration in our system of instruction has taken place since we last reported."

MISSION CHURCH OF THE EPIPHANY SCHOOLS.

These schools have been but recently established. Their present flourishing condition proves there is that in the Sunday School enterprise which, if a sufficient number of *workmen* can be enlisted, always insures success. If *more* of these could be engaged for this station, there is good reason to conclude that many more children of those now running at large on the Lord's day, would be receiving religious instruction, and be in a course of preparation, at least, for posts of usefulness in the world and the Church. When, O when, will our Churchmen be seen as *generally* and as heartily exerting themselves as they might and ought, in occupying the waste places in our land? When, O when, shall we realize the guilt of letting those "perish for lack of knowledge," for whom Christ died, and whom we, with God's blessing, *might* lead into the fold of the Redeemer, yea, to his very cross, and to the cleansing and atoning blood which flows from it!

One of the schools in connexion with this church—"commenced operations on the 30th of December last, in a small private house, No. 115 Ridge-street. It was soon perceived that almost any number of scholars might be obtained, provided we had suitable accommodations, and a sufficient number of teachers. Both of these difficulties, however, existed. For the former, we had no remedy; the latter has been in part removed. The operations of the school have, for these reasons, been confined within very narrow limits.

Whole number of scholars in both schools, 195; teachers, 29; 2 superintendents; 4 visiters.

The necessary supply of books of instruction was obtained of our Society, the continued aid of which is indispensable to the maintenance of our mission schools. Should the establishment of these schools be pursued on a scale at all commensurate with the want of them, a heavy part of the burden must be borne by this Society, and it is hoped that our other congregations will cheerfully contribute for this object.

Confident hopes are entertained that we shall before long be furnished with more ample accommodations for our school; and we hope, with the divine blessing, to extend our operations during the coming year, and to gather in some hundreds of children, who are now wanderers in our streets, and growing up without any moral culture."

ST. MARK'S CHURCH SCHOOL.

Most heartily do we congratulate the congregation, whose report we now notice, on the revival and present prosperous condition of their Sunday School.

"The present Superintendent took the charge of the Sunday School of St. Mark's Church, on the Sunday after Christmas. There was then no school attached to this church, except a small one for girls, under the care of a lady. There had formerly been a large and flourishing school, but it was no longer in existence; so that the present is, in fact, a new school. In raising the school to its present condition, the Superintendent gratefully acknowledges the countenance, assistance and support of the Rector and parishioners, and especially of the young ladies, who, by their promptness in offering their services as teachers, and by their punctuality and faithfulness in discharging the duties they assumed, have set an example worthy to be imitated by all engaged in this laudable employment.

The number of teachers is 19; scholars, 111. Most of these are actual and regular attendants, and have all, except the infant department, been registered since the 1st of January. The library contains 158 volumes, under the care and inspection of a library committee. Sixty-two copies of the Children's Magazine are distributed in the school and parish."

Earnestly do we beg the attention of all young men to what follows:—

"It will be noticed, that taking the two Superintendents and this Secretary from the number of teachers reported, the number of ladies engaged as teachers in the school, is almost double to that of the gentlemen. This is by no means a novel case. We have, as far as our experience extends, in ordinary cases, ever found this to be true. And we have found another thing to be also true, that the ladies are not only more ready and prompt to come forward and engage as Sunday School teachers, and in other benevolent and religious objects, but they also exhibit much more zeal, fidelity and perseverance in what they do undertake, than the gentlemen.—For this difference, for this lack on the part of the gentlemen in Sunday Schools, there is, it is true, some palliation in a city, young gentlemen being closely confined during the week with business. But let every young man bring this subject home to his conscience, and see if he thinks there is sufficient to justify his not engaging at all in Sunday School instruction. If he values the salvation of his own soul, and that of others, he must at least pause and reflect seriously, before he will decide that he has no duty or responsibility resting upon him in this matter. God has placed us under certain circumstances and relations, from which arise certain duties and responsibilities. This is especially true with reference to the religious instruction of the poor. Let then every young man take this subject into serious consideration, and see if he has no obligations resting upon him as to the religious education of the poor, lest he at last be found to have buried his talent, which was committed to him to be returned with usury."

TRINITY CHURCH SCHOOL.

Male Department.—"The Superintendent of the male department of Trinity Church School is happy to report to the Society, that the school is in a much more flourishing condition than it has been since its commencement. Since the first of the year, we have been supplied with a comfortable school-room, having heretofore taught in the gallery of the church, which very much retarded the progress of the school. The school has now just fairly commenced its operations. Our register records the names of 95 scholars and 10 teachers. The peculiarity of the location, and the number of schools in the neighborhood, accounts for the small number of scholars.

When the intended Fair for the benefit of the Mission Infant School was mentioned to the scholars, it was suggested that they should contribute to it: the information was gladly received, and in the course of a few weeks there was quite a collection of fancy articles made for this most interesting charity."

GRACE CHURCH SCHOOL.

Male and Female Departments.—"Teachers, 14; 2 Superintendents; scholars, 87: this being the number of scholars at present in regular connexion with the school."

There is an increase of 10 scholars over the last report. This, however, is traced to what so many other schools have mentioned as causes of their success, the exertions of females.

"This increase, however, is in a very great measure owing to the active exertions of the ladies having the management of the 'Grace Church Female Benevolent Society,' who, in administering to the necessities of 303 distressed families during the winter, have, with true Christian charity, endeavored to promote their eternal welfare, by distributing tracts, and gathering for our school many lambs who, else, would have remained strangers to that name they are now taught to reverence; or not have tasted of that unadulterated stream of living water flowing through the channel of our holy Church.

Several of the old and advanced scholars now compose a large and interesting Bible Class, committing to memory portions of Scripture with great accuracy, and listening with deep attention to the exposition that is given on each Lord's day.

The visits of the Rector are continued, and the expected monthly examination by him, keeps alive in the minds of the scholars, the instruction orally received from their teachers. These visits are attended with the happiest effects, both to teachers and scholars."

ST. PAUL'S CHAPEL SCHOOL.

Male Department.—"The acting Superintendent respectfully reports—That the number of scholars on the roll book is 19; that the number of regular attendants is 13; and that 17 new scholars have been admitted since the last report."

Female Department.—"Since our last report was given in, 35 new scholars have been added to the school; 31 white, and 4 colored females. The school is divided into seven classes, each class containing from five to nine scholars.—We have a very interesting Bible Class, consisting of sixteen intelligent girls, between the ages of nine and fifteen; they have been examined on several chapters by the Rev. Mr. Schroeder."

ST. MICHAEL'S CHURCH SCHOOL.

"The attendance of the children belonging to this school has been more regular than heretofore, and the teachers have reason to be gratified with the improvement that has been made.

Number of boys, 21; girls, 14—total, 35.—Teachers, male, 1; female, 2."

ST. JAMES' CHURCH SCHOOL.

"The Sunday School at Yorkville, connected with this church, is in nearly the same state as last year. It is to be regretted, that out of the great number of children in the neighborhood of this village, so few, comparatively, can be induced to attend the Sunday School. This may be owing, in part, to the difficulty of obtaining teachers belonging to the village. The present teachers live at a distance of nearly two miles.

Number of scholars, 37. Teachers, 2.

Another school, connected with this church, has recently been opened, by a pious and benevolent family, on the old Harlaem road, near the New Bull's Head. The teachers all belong to one family, and they have already reason to rejoice in the blessing that has attended their praiseworthy exertions. It is expected that the number of scholars will increase. Scholars, 24.—Teachers, 4."

ST. MARY'S CHURCH SCHOOL.

"During the past year, 17 scholars have been admitted into this school and 30 have been dismissed. The decrease is to be ascribed, principally, to the ravages of the cholera in this village last summer, by which several families were broken up. The present attendants are, in general, improving in their religious studies, and the teachers hope, in their general morals and good behavior. Number of scholars, 58. Teachers, 6."

ST. ANN'S CHURCH SCHOOL.

"This school is now in a more flourishing condition than it has been for several years past; there is a greater number of teachers: the attendance and improvement of the scholars is gratifying. A small Sunday School library has been obtained by the exertions of the teachers; and there is ground to believe that the labors in this cause, in this remote part of the city, have been attended with the divine blessing.

Number, 21; Teachers, Female, 4.

The whole number of scholars under the general superintendence of the Rector of St. Michael's, and St. James', is this year 175. If more teachers could be obtained, it is thought this number might be doubled."

With this week we finish our extracts from the reports of the schools in connexion with the New-York Protestant Episcopal Sunday School Society. These schools are in the city of New-York, or in the vicinity. With scarcely an exception, each one is represented as in a flourishing condition, and with an increased number of scholars over the report of last year. "God be praised" for the blessing which he has been pleased should attend the Sunday School laborers!

Next week, we shall commence our selections from what have come to us from abroad. As yet there are but few of these. Shall we not have more?

CHURCH DOCUMENTS.

ADDRESS OF BISHOP STONE TO THE CONVENTION OF MARYLAND.

Rev. Brethren, and Brethren of the Laity,—

When we last met in this place, I was in a state of extreme debility, owing to a recent violent illness, of which you were then apprized. Since then my health has been gradually improving, and I have cause to thank the great Disposer of events, that I have now attained my usual strength. I reflect gratefully upon your manifestation of Christian sympathy with me, and shall not fail to invoke mercy for you at the throne of grace.

Brethren,—I cannot omit alluding to the fact, designed to produce a lasting moral impression, that within the past year our beloved country has been sorely visited by "the pestilence that walketh in darkness, and the sickness that destroyeth in the noonday." This city, and many other parts of our Diocese, were not exempt from the general calamity. But we have cause for gratitude, that during the prevalence of a disease that has swept off, as with a flood, more than one million of our fellow mortals, not one has been taken by any disease from our own order. Notwithstanding the danger to which many were exposed in the discharge of their professional duty, the number of clergymen is not diminished during the last year. This manifest display of the goodness of God, should excite us to increased faithfulness, and should cause all that is within us to praise his holy name.

Since our last session, the General Convention met in the city of New-York. Our venerable presiding Bishop was present, and took an active part in the counsels of the Church. Although there were several subjects brought before the house, which were calculated to elicit much feeling and energy, yet, I have the satisfaction to inform you, that the business of the Convention was conducted in a manner and spirit gratifying to the friends of the Church. While we see other societies of Christians, dividing and sub-dividing into sects, thereby destroying the unity of the faith, and weakening the bonds of peace; we have the happiness of seeing our Church yet united as a body, with a growing harmony in principle, and verifying the promise of Christ, to be with his Church always, even unto the end of the world.

One part of the business which occupied a considerable portion of the time of the Convention, was the revision of the Canons of the Church, which have been under the action of a select committee during the last nine years. Much labor was bestowed upon them by one of the first legal characters in this country. They are now completed and published under the authority of the General Convention. I was induced to mention this circumstance, with a view of suggesting to the consideration of this body, whether it has not become necessary for us also to revise our ecclesiastical laws in this Diocese, that they may be in accordance with the Canons of the General Church. Previous to the death of Bishop Kemp, a revision of them was proposed, and a committee appointed, but nothing was done by them. If it was thought necessary at that time, it is especially so at this time, after the many changes which have been made in the Canons of the General Convention.

I will now call your attention to the Missionary Society, which was established at our last Convention. The Executive Committee met immediately after the adjournment of the Convention, and agents were appointed to solicit contributions for the Society. An address was published, which you have perhaps read, pointing out in strong language, the deplorable situation of many of our parishes, and soliciting the friends of the Church to aid them in the promotion of the great object of the Society. Whether any thing has been done toward securing the best interests of the Society, I am not fully able to inform you. The report of the Committee will show what has been effected.—Let me again urge upon this Convention, and the Diocese at large, to foster with parental care, and as one of their most conscientious duties, a Society which has for its object the building up the waste places of our Zion. There are so many calls upon the Domestic and Foreign Missionary Society, that it would be in vain to expect any aid from that quarter; we must therefore, endeavor to meet our own wants, or many of our languishing parishes will be irrecoverably lost. A more general knowledge of the state of the Diocese, arising from actual observation, has fully confirmed me in the opinion I have just expressed.

The Rev. Mr. Claxton, who was appointed by the last Convention to act as its agent, in soliciting contributions to the permanent fund for the support of the Episcopate, will, I presume, report what has been the success of his agency.—In order to embrace two objects at the same time, the Rev. Mr. Claxton kindly consented to serve as a Missionary in the vacant parishes, in which capacity I gave him a license to act.

On the Sunday immediately after the adjournment of the last Convention, I admitted the Rev. John Wiley, Rev. John Alexander Adams, and Rev. Fitch W. Taylor, to the sacred Order of Priests. The charge to the candidates was delivered by the Rev. Dr. Wyatt. The Rev. Clergy present united in the imposition of hands.

In consequence of the feeble state of my health during the summer, I was not able to visit any part of the Diocese until after my return from the General Convention.

On Sunday, the 18th of November, I preached twice in Chestertown.

On Friday, the 23d, I consecrated a neat church in Elkton, Cecil county, by the name of "Trinity." During my visit I preached twice in the newly consecrated church.

On Saturday, the 24th, I preached to a small congregation at North-East Church, about seven or eight miles from Elkton, in the same parish. This church has been long vacant, and from the best information I could collect, there is no probability that the services of a clergyman will be procured.

On Sunday, the 25th, I preached at Havre de Grace, Harford county. But in consequence of the absence of the Rector, my letter was not received, and the appointment had to be made after I arrived in the morning. The church in this place was some time since consumed by lightning, but through the zeal and liberality of its members, and their warm attachment to their minister, it is so far rebuilt as to be in a state for public worship.

On Tuesday, the 27th, I preached in St. John's Church, St. John's parish, Baltimore county.

On Wednesday, the 28th, I preached in Trinity Church, St. James' parish, Baltimore county, and confirmed 5 persons.

On Thursday, the 29th, I preached in St. James' Church, in the same parish, and confirmed 6 persons.

On Friday, the 30th, I preached in Christ Church, Queen Caroline parish, Anne Arundel county, and confirmed one person.

On Saturday, the 1st December, I preached in St. John's Church, in the same parish.

On Sunday, the 2d, I preached in St. Peter's Church, Baltimore, and confirmed 48 persons. And in the evening of the same day, in Christ Church, Baltimore, I ordained Hugh T. Harrison a Deacon. The Rev. Dr. Henshaw preached the ordination sermon.

Upon my visit to Baltimore, at the request of the Rector of St. Peter's, advantage was taken of the occasion, by the Rev. Dr. Wyatt, to procure the private administration of the rite of confirmation to several of his parishioners, who, through sickness and other providential causes, had been absent at the season of the last confirmation; or who, ready and desirous to receive the Lord's Supper, under the provision of the rubric for such cases, had not waited for the previous ordination. Accordingly, on Monday the 3d of December, after morning prayers, I confirmed in St. Paul's Church, Baltimore, 22 persons.

Having been advised by my physician, to avoid, if possible, much exposure during the winter season, I considered it prudent to make no other appointments beyond the limits of the parish in which I reside, until the commencement of the spring.

On Sunday, the 31st of March, I preached in Christ Church, Baltimore, and confirmed 58 persons.

On Sunday, afternoon of the 31st, I preached in Trinity Church, Baltimore, and confirmed 49 persons.

On Tuesday, the 2d of April, I preached in St. Thomas' parish, Baltimore county.

On Thursday, the 4th, I preached at the parish church of St. Margaret's, Westminster, Anne Arundel county.

On Friday, the 5th, I preached in the Chapel in the same parish.

On Sunday, the 7th, I preached twice in St. Ann's Church, Annapolis, and confirmed 29 persons.

On Monday, the 8th, I preached in All Hallow's parish, Anne Arundel county, and confirmed 7 persons.

On Tuesday, the 9th, I preached in St. James' Church, West River, and confirmed 17 persons.

On Wednesday, the 10th, I preached at Miss Mercer's Seminary, and confirmed 5 young ladies.

On Thursday, the 11th, I preached in All Saints' parish, Calvert county, and confirmed 9 white persons, and one colored.

On Saturday, the 13th, I preached in Christ Church parish, Calvert county, and confirmed 9 persons.

On Sunday, the 14th, I preached in the Chapel, in the same parish, and confirmed 4 persons.

On Tuesday, the 16th, I preached in the parish church of William and Mary, St. Mary's county, and confirmed 2 persons.

On Wednesday, the 17th, I preached in the Chapel, in the same parish, and confirmed 4 persons.

On Saturday, the 20th, I preached in All Saints, King and Queen parish.

On Wednesday evening, the 1st of May, I preached to a small congregation in Nottingham.

On Thursday, the 2d, I preached in the parish church, in St. Paul's parish, Prince George's county, and confirmed 10 white and 3 colored persons.

On Friday, the 3d, I preached in the Chapel, in the same parish, and confirmed 8 persons.

On Saturday, the 4th, I preached in Trinity Church, Upper Marlborough, Prince George's county, and confirmed 18 white and 11 colored persons.

On Sunday, the 5th, I preached in the parish church, in Queen Ann parish, Prince George's county, and confirmed 5 persons.

On Monday, the 6th, I preached in the Chapel, in the same parish, and confirmed 5 persons.

On Tuesday, the 7th, I preached in Zion Church, Vansville, and confirmed 10 persons.

On Wednesday, the 8th, I consecrated the church, commonly called Addison's Chapel, to the service of Almighty God, by the name of St. Matthew's Church. On the same occasion I preached and confirmed 10 persons.

On Thursday, the 9th, I preached in Rock-creek Church, and confirmed 44 persons.

On Friday the 10th, I preached in the morning and afternoon, in Christ Church, George Town, D. C., and confirmed 15 white and 4 colored persons.

On Sunday the 12th, I preached in St. John's Church, Washington, D. C., and confirmed 19 white and 4 colored persons. In the afternoon I preached in Christ Church, Washington, and confirmed 21 persons. Also at night in Trinity Church, Washington, I confirmed 19 white and 2 colored persons.

The whole number confirmed during the present year, is 488.

Clerical Changes.—The Rev. William Armstrong, Rector of St. Peter's Church, Montgomery county, has removed to the Diocese of Virginia. Rev. Simon Wilmer, Rector of Stepney and Spring Hill parishes, Somerset county, has removed to the Diocese of Pennsylvania. Rev. Chauncey Colton, from the Diocese of New-York, has taken charge of Trinity Church, Washington, D. C. Rev. Henry V. D. Johns, from the Diocese of New-York, is settled in All Saints' parish, Frederick county. Rev. Matthias Harris has left his parish, in Prince George's county, and taken charge of Christ Church parish, Calvert county. Rev. John Wiley has removed from St. James' parish, Baltimore county, and has been appointed Rector of All Hallows and Worcester parishes, Worcester county. Rev. John Alexander Adams, Rector of St. Paul's parish, Washington county, has resigned his charge.

I must here record, with much sensibility, the loss that the Church has sustained in the death of Mr. Spencer P. Judd, a candidate for Holy Orders in this Diocese. He was a young gentleman of piety and talents, and gave strong evidence of his sincere and ardent attachment to the Church. While we deplore his loss, let us pray that Almighty God may visit with his grace and consolation his bereaved parents—supporting them under this trying appointment of his providence, and sanctifying their affliction to their eternal welfare!

My Rev. Brethren,—In concluding this report, permit me, in the language of affection, to remind you in few words of the *extreme difficulty* of the work which at your ordination, you promised that you would endeavor faithfully to perform. The youngest of you in the ministry have no doubt discovered before this time, how difficult it is to bring sinners to a knowledge of the truth as it is in Jesus. We have to encounter the prejudices of a guilty race, who have forfeited their title to the kingdom of heaven; and though as embassadors for Christ, we offer unto them eternal life, on the most gracious terms, yet, we are forewarned that we shall find our messages of love disregarded, as unworthy of present attention. Insensible of the importance of the truths which we declare unto them, they scarcely propose to lend a listening ear to our entreaties and expostulations. Their hearts are averse to the restraints of the Gospel; and in opposition to all the strivings of the Spirit with their conscience, they pursue the road that leads to death. Though God's word declares that they are under the sentence of death, and justly liable to the wrath of a holy Judge, and we offer unto them pardon through the blood of Christ; yet, we are coldly regarded, and considered disturbers of their peace. The seductions of unbelief also prompt them to turn a deaf ear to our strongest arguments—arguments enforced with the tremendous authority of God himself—sustained by appeals from the blood of the immaculate Jesus, and urged with our own tears of tenderness and compassion. Should we arouse them to a sense of their guilt and danger, how often have we the distress to see them fall again into the slumber of spiritual death. Our most pleasing, animating hopes are often frustrated, and we are left to mourn in our retirement over the peril of souls, and the declining state of our Zion. "Zion spreadeth forth her hands," says the prophet, "and there is none to comfort her."

The world is also combined against us, and renders our work more difficult. It is the Christian's adversary. The temptations, the allurements, and the terrors of the world, have a powerful tendency to alienate the soul from God; and though we may point out the evils which encompass sinners, and the dangers to which they are exposed, yet, the things of time and sense take faster hold upon them, than the awful realities of eternity. "The cares of the world," says our blessed Lord, "and the deceitfulness of riches, choke the word, and it becometh unfruitful."

Is our work thus important, and thus difficult, and can we be indifferent in the performance of it? It must be faithfully done, or the consequences that will follow are the most awful and terrific. The dominions of the prince of darkness will be enlarged with the number of wretched souls that forfeit their title to the promises, unless by our united prayers—by our most vigorous, persevering, and ardent endeavors, we reclaim sinners from the error of their ways. Seeing the work is so difficult, so vast, so animating, let us with mutual love and forbearance, unite in advancing it; shrink from no sacrifice; omit no means; but with fixed and determined resolution, through grace, devote every faculty of our souls and bodies to the service of our God and Redeemer. Let us not despair of success, but look to Him from whence cometh our help. If God be for us, who can prevail against us? The means which once extirpated idolatry, are in our hands, and have lost nothing of their power or attraction. Souls are now as precious in Jehovah's sight, as they were when he first gave the promise, that the serpent's head should be bruised. Let us be resolved, and active, and faithful, and the kingdom of the Messiah shall continue to extend itself; and in the great day of its final and universal establishment, we shall be permitted to share its everlasting glory.

BIOGRAPHY.

"Precious in the sight of the Lord is the death of his saints."

Died, at the Rectory, on Tuesday morning, July 23d, the Rev. **Charles Henry Wharton**, D. D., Rector of St. Mary's Church, Burlington, New-Jersey, in the 86th year of his age, the 61st of his ministry, and the 36th of his rectorship; the senior presbyter, it is believed, of the American Protestant Episcopal Church.

Charles Henry Wharton was born at Notley Hall, in St. Mary's county, Maryland, on the 25th of May, O. S., (answering to our 5th of June,) A. D. 1748. His ancestors were Roman Catholics; and the family residence, so named from a former governor of that province, was presented to his grandfather by Lord Baltimore. His mother, whose family was among the original settlers, he described as "a woman of sweet manners, and uncommon beauty." He is to be added, on his own testimony, to the host of great and good men, whose greatness and goodness, under God, are due to a mother's precepts, piety and prayers. At the age of seven years, he was attacked by a dog, and rescued providentially by his father's singular promptness of action, who, seizing a gun, shot the furious animal, while the child's head was yet in his jaws. In 1760, then in his twelfth year, he was sent to the English Jesuit's College at St. Omer's. He remained there, availing himself of its great advantages, two years, when the college was broken up by the suppression of the order. He then removed, with the teachers and pupils of the college, to Bruges, where, under the tuition of the Rev. Edward Walsh, a learned and excellent man, of whom he never ceased to speak with deep affection, he completed his scholastic education. Some subsequent years he spent at Liege, giving instruction in mathematics, in which science he was a great proficient. He was also, (so far are these branches of learning from being incompatible,) a classical scholar of the very highest order; and, it may be added, a writer of elegant verses. In short, the present writer has never met with one who exemplified, in so many departments, the richest, ripest and most accomplished scholarship.

Mr. Wharton's letters of Orders, as sub-deacon, deacon, and priest, are all dated in 1772. The breaking out of the war of the American revolution, kept him unwillingly in Europe. He resided chiefly at Worcester, England, as chaplain to the Roman Catholics of that city. His heart was true and warm in his country's cause. He wrote at this time a poetical epistle to General Washington, which had the rare fortune to be read in manuscript by Sir William Jones. The original, with suggested alterations in the handwriting of that distinguished man, is still preserved. The poem, with a sketch of General Washington's character, was published in England, and sold for the benefit of the American prisoners. In the year 1782 his mind is known to have been much distressed on the subject of his religious creed.

He returned to this country in the first vessel after the peace; and visited Philadelphia in May, 1784, for the purpose of publishing his celebrated letter to the Roman Catholics of the city of Worcester. "This production," says one, whose authority as a scholar and divine is surpassed only by his excellence as a Christian, the venerable Bishop White, "was perused by me with great pleasure in manuscript; and the subject of it caused much conversation during his stay in our city. The result was my entire conviction, that the soundness of his arguments for the change of his religious profession was fully equalled by the sincerity and disinterestedness which accompanied the transaction." Another occasion will be taken to speak more fully on this subject. No one who knew the stern integrity of Dr. Wharton's character, and his extremely delicate sensibilities, will question, however strong its language, the truth of his own declaration, that by the mental anxiety which accompanied that change, it nearly cost him his life. The first approaches to conviction he firmly resisted, and yielded only to compulsion. The transition, so painful in its process, was most thorough in its result. The subject of it fulfilled the precept of our Saviour to St. Peter, "When thou art converted, strengthen thy brethren." His controversial work is a standard authority. An English clergyman, second to none in his acquaintance with books, lately spoke of it, in a letter to the present writer, as among the very best on that subject. It was characteristic with Dr. Wharton, the most amiable and honorable of men, and it ought to be received as no common evidence of sincerity, that though he so thoroughly renounced the errors of the Church of Rome, he never denounced its members. His reverence for its great lights was unfeigned. Of Archbishop Carroll, his antagonist in controversy, as he was his kinsman according to the flesh, he spoke to the very last with warm affection. Of the Society of Jesuits, (rejecting of course the errors of their creed,) he was uniformly the bold and able champion, and he reprobated the dissolution of their order as among the foulest stains on the history of the Romish Church.—A striking instance of his generosity should be here recorded: as elder son, he inherited the ancestral estate. On taking Orders in the Roman Church he conveyed it to his brother. Long after he had renounced the errors of that Church, it was discovered that the conveyance was not complete. He immediately executed a sufficient instrument; and thus for the second time alienated a most valuable property, his only earthly possession.

After his return to America, he resided for one year at the family mansion. He was after that Rector of Emanuel Church, Newcastle, Delaware; then he officiated in the Swedish Church, at Wilmington; and thence removed, in 1798, to Burlington. In 1801, he was unanimously elected President of Columbia College, in the city of New-York; which office, after attending one Commencement, he resigned. He was also urged to accept the presidency of the College at Beaufort, South-Carolina, with the rectorship of the parish, but declined the office. He was elected a member of the American Philosophical Society, under the presidency of Dr. Franklin. He was many years a Trustee of Princeton College; and at the establishment of the General Theological Seminary of the Protestant Episcopal Church, he was nominated to one of the first professorships. In his pastoral relation, Dr. Wharton was loved, respected, and confided in, as the father of all the people of his charge.—The whole community in which he lived esteemed him as their friend. Indeed, he must have been a singularly bad man who was Dr. Wharton's enemy.

Notwithstanding his advanced years, and a very feeble constitution, Dr. Wharton retained his powers of intellect until the last. His last ministrations in his parish were on Whitsunday, May 26, when he preached and administered the Holy Communion. His last public act was his attendance at the Convention of the Diocese of New-Jersey, at Camden, on the 29th of May; when, by the animation of his countenance and manner, the earnestness with which he engaged in the several discussions, and the manly and vigorous support which he gave to the measures proposed by the Bishop, he seemed like a man of less than half his years. He had no violent disease, but rather sank from the inability of his constitution to rally its enfeebled energies. In his whole sickness, he was perfectly resigned and tranquil. He put not his trust in any thing that he had done. His sole glory was in the cross of Jesus Christ. His testimony to the power and excellence of the Gospel was full, explicit, and affecting. It was the triumph of a true and living faith. It left nothing to be desired but grace to imitate it, and to follow him as he was the follower of Christ. Sinking gradually day by day, he at last fell tranquilly asleep, and rests with God. The funeral service at his interment was performed by the Bishop of the Diocese, and was attended by the patriarchal Bishop White, who had been nearly fifty years his friend, by a number of the clergy of New-Jersey and Pennsylvania, by his weeping congregation, and by the whole community, uniting to honor him dead, whom living they had loved. By his will, of which the Bishop of the Diocese is executor, he has given his library to the parish of St. Mary's, and at the decease of his widow, $1000 to the General Missionary Society, and the residue of his estate, (having left no children,) as a fund to increase the salary of the Rector of St. Mary's.

In Dr. Wharton there was a rare combination of great and varied excellencies. In purity of mind and heart, he was almost like an infant. His character was transparent in its beautiful simplicity. He was a personification of that loveliest attribute of love, "Charity *thinketh no evil.*" Among the very first, by confession of all, of American divines, revered and honored by all who ever knew him, he was the humblest and most diffident of men. He seemed not only unconscious of his distinction, but incapable of its consciousness. There was in him, as nearly as in humanity there can be, an absorption of the principle of self. He had literally learned, in whatsoever state he was, to be therewith content. To all mankind his heart overflowed with kindness and charity. He was emphatically a man of peace. His charities were constant, generous, and unostentatious. He was the most tender and affectionate of husbands. Constitutionally reserved, and rendered more so by his education and early habits, he associated intimately with but few. To them he was the most agreeable of companions and the most engaging of friends. He was the lover of little children, and of course beloved by them. In sickness and in sorrow he was prompt and assiduous as the minister of consolation. The poor rise up and call him blessed. The tears of a whole congregation were mingled in his grave.

While his rich and varied learning made him the most delightful and instructive of companions, his wonderful simplicity was an effectual preservative from dogmatism and pedantry.—With a true Christian devotion he had consecrated it all to God. He might have shone in science, distinguished himself as a classical scholar, or given delight as a poet. He chose to be known only as a divine. He brought his great learning, his sound wisdom, his singular moderation, to excellent use in the first counsels of our infant Church. To him, it is here stated on the authority of Bishop White, the revision of our Liturgy is much indebted. In the General and Diocesan Conventions he was always present, and always useful. His last duty was performed at the Convention of the Diocese in May; thus dying, as it were, in the service of that Church to which he had devoted so long a life.

As a preacher of the Gospel, Dr. Wharton was always instructive, always persuasive. His sermons were in a chastened style of oratory, evidently written from the heart, and with a diction like crystal for purity and perspicuity. He always preached Christ crucified. The cross was the great central light of his system, both in faith and morals. The sinfulness and helplessness of man, salvation by grace through faith, the necessity of a new creation unto holiness, and the agency of the divine Spirit in producing it, were his prevailing themes.—Thus setting up the cross, it was his purpose and his habit to set it up ever in the Church. He was a Churchman in heart and soul. He was indeed kindly affectioned to all of every name, and would gladly have gathered, by any compromise but that of principle, the pious of other denominations into the fold of the Church. But principle he never would surrender. Later experience rendered him more cautious than he once had been. He became more and more the admirer and the advocate of the primitive principles and the intrepid policy which have been identified with the immortal name of Hobart. He again and again expressed his conviction that the entire Church was to be inviolately preserved; and that the strictest adherence to all its provisions and regulations was the surest path, not only of truth and duty, but of charity and peace.

The religion which Dr. Wharton proclaimed with his voice and defended with his pen, was the actuating principle of his life, as it was his stay and solace in death. It gave him the victory over himself, and that achieved, all other conquests were easy. The cross in which he gloried, had crucified the world to him and him unto the world. His piety was deep, fervent, and unostentatious. The aliment on which it fed was the pure word of God. It was enkindled in him by the Holy Spirit. It was sustained and cherished by daily intercourse with heaven. He was punctual every day in self-examination and secret meditation and prayer. These he regarded as the means and not the end of religion. This he ever strove to manifest in love to God and love to man. And, through Christ strengthening him, it was the experience of his life, as it was the testimony of his death, that "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

COMMUNICATIONS.

For the Churchman.

OUR DUTY.

To one who is fully sensible of his obligations, and is earnestly engaged in promoting any of the objects which are calculated to advance the Redeemer's kingdom, there is scarcely any remark more distressing and familiar than "Charity begins at home." As it is so frequently employed by all classes of persons, we are constrained to believe that it is used in most cases without an adequate sense of its meaning: indeed, whenever those who resort to it are further interrogated, it is discovered that they mean nothing more than that it is their duty to contribute only to the support of those individuals and institutions in which they imagine themselves most immediately interested. Need we attempt to controvert such a position? What says reason upon the subject? Does it not declare that it is the duty of each one to augment the sum of human felicity? And how is he to do this? Surely not by making himself the centre to which all his efforts are to be directed! Not by disregarding the appeals of a perishing brother that his pile of glittering dust may be a little enlarged! No! reason teaches far better things; it tells us that our own happiness is most effectually to be obtained by making all happy around us, and if possible by placing ourselves out of the reach of a single complaint of wo. But revelation, an authority as much above reason as light is above the eye, unequivocally asserts that Christianity without charity, in the most comprehensive sense of the term, is but a soulless body. We know not what it may be to others, but for ourselves we can experience no greater torment in this world than the conviction that we are pursuing a course of conduct at variance with that which either reason or revelation dictates; and next to the pain of being ourselves liable to this imputation, is that of living in a community to which it may be applied. When, then, from almost every institution of our Church, we hear the cry, "Save us or we perish," let it not be wondered that we are disposed to lift up the voice of lamentation and complaint. Brethren, we have not done our duty: *that* requires us to assist all our suffering fellow-mortals. Have we done so, when we have aided no one out of our own family circle? Have we done so when we have assisted no other parish than that to which we belong? Have we done so when we have extended our hands to some few of our city charities, or even when our views have been so enlarged as to comprehend a single diocese? Take reason and your Bible for your guide, and answer in the affirmative if you can.

But we have proceeded upon a false hypothesis. We imagined that all the wants in the spheres enumerated had been supplied. It is not so. Ten thousand instances of spiritual need, in the single Diocese of New-York, never meet the public eye, and of those which do, how many have been relieved? Let the reports of your charitable associations tell. Why is not now our Tract Society sending its enlightening publications into every city, every town, every family of our Union? Because it is not adequately supported. Why must the Bible and Common Prayer-Book Society bring forward, week after week, its application for the small sum of sixteen hundred dollars to enable it to procure the means of publishing a cheaper and better edition of the holiest of books, and at this moment reluctantly refuse supplies, where pressing wants exist, because it is heavily in debt? Why has the General Theological Seminary been spending every year fourteen hundred dollars more than its income? Why is the Treasurer of our State Missionary Society at this moment *nine hundred dollars in advance*, and the Church in consequence threatened with a curtailment in the number of its missionaries? Who is he that says, "We have done what we could?" *Done what we could!* Why if only the pocket-money that is given to their children by Christian parents were devoted to the support of the Gospel, the Church would not now be bleeding at every vein, not now extending her hands in supplication, and pointing to the blood of souls that will as surely cry against her uncharitable children, as did that of Abel against his murderer Cain. *Done what we could!* What sacrifice have we made; what luxury have we curtailed, that we might have something to give in aid of that cause for which the Redeemer gave his life? Brethren, let us awake: if our hands cling too closely to the gilded staff, that must itself perish, and may destroy the soul, let us cut them off; "for it is profitable for us that one of our members should perish, and not that our whole body should be cast into hell." Think not to do your duty by confining your exertions to your own parishes: there, indeed, lies your first, but not your only obligation. Take rather the spirit of a Peter or a Paul, and resolve that, as far as in you lies, the Gospel shall be preached to every human creature. Take that spirit which, under GOD, sent religion to your doors, and planted in your beloved country your more beloved Church. Aid the institutions we have already mentioned, but forget not likewise to assist the General Episcopal Sunday School Union in extending its usefulness, and the General Domestic and Foreign Missionary Society in establishing the Church in every village of the Union, and in *paying its debts*. But most of all, permit us to urge upon you the claims of the Missionary and Education Society of this Diocese,—an unostentatious agent, unknown to one half the Churchmen it represents, and yet supporting fifty laborious missionaries! Strictly has it followed the injunction of our LORD—its alms have been done in secret; and therefore, it seems, it is denied a suitable support. The cry came from all quarters of the State, "Come up and help us," and the managers of this Institution promptly stepped forward to their relief, relying upon the sympathy of their fellow Churchmen for aid in the undertaking: as yet their expectations have not been answered. Not only have not all their missionaries received their annual pittance, but their generous Treasurer is greatly in advance. Here, then, we are guilty of an act of injustice to them and to him; not because we have not had means enough, but because we have practically disallowed our obligations to GOD. Surrounded by the richest temporal and spiritual blessings, we have forgotten how many there are in less favored places who would gladly pick up the crumbs from beneath our tables; and when our attention has been at all awakened to the subject, it has been, by some soul-cheering tale of the budding prospects for our Zion, where before she was utterly unknown. We have read with the deepest interest the narration of the hopes and fears which attended the struggles of many an infant parish for existence; we could not check our regrets when all seemed to be lost, nor could we restrain our exultation when at last we have discovered that it lives in all the vigor of increasing youth; but, alas! we have forgotten the Society to which that parish owes its ultimate formation, and we our joy on its account! Let it be so no more! Let us pour our gifts into its empty treasury, and enable it to continue its assistance to its present dependents, and to occupy more and more the field open for its exertions. Thus shall *it* still add to the already large family of its offspring, and *we* discharge a little more of our duty.

C.

For the Churchman.

SELFISHNESS.

IF it were inquired, what is the propensity most generally detested, and yet most generally indulged by mankind? it is apprehended that none could be found which would so clearly answer the description as that named at the head of this article. That it is detested by every one needs no other evidence than the feeling with which all resent its application to themselves, and the stigma which is always attached to a grossly-selfish character. That it is universally prevalent is evinced by the fact, that some of the most enticing and plausible systems of moral philosophy have traced to this source both the evil and the good principles of our nature. Admitting the correctness of these conclusions, it is evident that we are all more or less actuated by a principle which in others we regard with the utmost disapprobation, while we scarcely suspect its existence in ourselves. Its nature and influence, therefore, are proper subjects for the consideration of all who would either improve themselves or profit their fellow beings.

Every human action must be traced up to the motive in which it originated before the degree of approbation it merits can be ascertained. Were this course more frequently adopted, praise would be far more valuable, because much less frequently bestowed. It would be discovered that most of the actions which we are accustomed to commend, are induced by one of the basest constituents of the human character; that instead of being actuated by a disinterested benevolence, it is generally selfishness that stimulates us to even the most praiseworthy deeds. In most men it is the predominant trait of character, and that such is the case is one of the greatest misfortunes of our race. In proportion as it rules, man descends toward the level of the brutes; and with shame be it spoken, not unfrequently are some of them found to rise in this respect above their lords and masters. Selfishness is the governing law of *their* nature; when, therefore, they forego any gratification for the benefit of others, they are elevated above their species. Not so with man: he partakes, it is true, of the same corporeal inclinations, but he has also an infinitely nobler principle within him intended to exert an unlimited control over his conduct: so long as this rules, he maintains his superiority; but when it yields to its ignoble antagonist, he sinks to an equality with the spiritless beast. We are told that GOD "made man in his own image," and the declaration we are authorized to refer exclusively to the soul. If the soul is an image of GOD, every thing in *our* character which is inconsistent with *His* must arise from our terrestrial nature: selfishness is not manifested in any of his works; we therefore conclude that it originated in the body, and not in the soul. This conclusion is most fully supported by the facts brought to light by our daily experience. It is an old rule to try motives by their effects, and though it is not justifiable in all cases, it is manifestly so in this. Let us apply it. To what is the gratification of our animal appetites to be traced? Unquestionably to selfish inclinations. And to what do these appetites lead? To every thing ignoble. That they are base is proved by their being those qualities which chiefly we possess in common with the brutes; and who will deny that to their indulgence is to be traced the whole dark catalogue of human crimes? Go to the tavern and behold for what the highwayman expends his ill-gotten gold;—follow the practised cheat to his home, and in the luxuries with which he is pampered, read the origin of his dishonest ways; and above all, mark what sends the drunkard on his errand of violence and death. But enough: let us draw the curtain before the long array of human vices and crimes that spring from sensual gratification. We have seen that the most iniquitous sins begin with a propensity most truly selfish; but in this we have discovered no more than St. Paul knew some eighteen hundred years ago. When he declared "we have a law within our members warring against the law of our mind," he realized how ignoble was the servitude of sin, for that is but another name for selfishness, and manfully strove to obtain "that liberty wherewith CHRIST has made us free," in other words to bring the body into subjection to the soul. Whatever we know of the infirmities of this great apostle is told us by himself, and they are uniformly referred to the flesh; on the contrary all his transcendent excellence is inseparably connected with a proportionate elevation of his intellectual above his material nature. Nor is he a solitary instance. What man has the world long delighted to honor who has not displayed a mind capable of controlling his fleshly appetites?

Were men honest these arguments need not to have been adduced to prove the vile nature of corporeal desires, for there are few who are not fully satisfied of that fact: neither would it be necessary to show that those desires are the parents of selfishness, for that is a truth that even superficial reflection can discover. Where then is the open advocate of this debasing, this destructive propensity? If he can be found, let the finger of contempt point at him as the advocate for the meanest vices and the greatest crimes; let the force of public opinion drive him either from his disgraceful position, or from the abodes of civilized men. Where is he who will be base enough still to lead a selfish life? Can an immortal spirit be content with only brutish joys? be classed with the beasts of the field, and yet make no effort to rise to that dignity in which it was created? If there lives such a man, give him no more than his desert, vindicate the cause of mind, ascribe to him the credit of no virtuous deed until you have clearly ascertained that *selfishness* did not give it birth. And for ourselves, if we have now learned to despise this propensity, let us be doubly careful that it does not obtain the mastery of our souls.

If we have seemed too exclusively to connect selfishness with animal appetites, let it be remembered that we have done so only by way of argument, and not because we deem it to exist in no other connexion. It is radically the same whether it operates in the body or intermixes with the concerns of mind. If we have selected its most loathsome shape, it has only been that we might the more effectually display its corrupt and corrupting nature: and if we have succeeded in erecting a mirror in which any one observes reflected the filthiness of his character, for the honor of human nature as well as for his own true happiness, we implore him to rush to that fountain which JESUS CHRIST has provided, and "wash and be clean."

R.

For the Churchman.

MR. EDITOR,—By an act of great urbanity and kindness on the part of the officers of the "New-York Episcopal Press," I was lately indulged with a copy of several of the Consecration Sermons, preached from time to time by several of the learned Bishops of your Church. In studying those eloquent compositions, I became at once convinced, that if I were seeking the most eloquent and persuasive outlines of clerical duty, it is to those sources I should principally resort. I had, therefore, intended soliciting publication in your useful and orthodox periodical, selections of the more concise and practical portions of those discourses. Surely, however, such admirable guides cannot but have been appreciated by most of the clergy of your Church, for whose more particular guidance and benefit they were designed. Perhaps I may be allowed to substitute the following extracts, connected with clerical duties, gleaned from the 11th volume of the "Parish Library," which consists of Zouch's edition of Walton's Lives. A recurrence to this passage may possibly incite some of your readers still more carefully to preach that "*Visible rhetoric*," (as Walton hath it,) "a pious life."

When Herbert was inducted to Bemerton, (26th April, 1630,) he said, "I will now use all my endeavors to bring my relations and dependents to a love and reliance on Him, who never fails those who trust him. But above all, I will be sure *to live well*, because the virtuous life of a clergyman, is the most powerful eloquence to persuade all who see it to reverence and love, and at least to desire to live like him. I beseech GOD, that my humble and charitable life may so win upon others, as to bring glory to my JESUS, whom I have this day taken to be my Master and Governor; and I am so proud of his service, that I will observe and obey, and do his will, and always call him JESUS my Master: and I will always contemn my birth, or any title of dignity that can be conferred upon me, when I shall compare them with my title of being—*a priest*, and serving at the altar of JESUS my Master."

When Dr. Morton, Bishop of Durham, (A. D. 1648,) was about presenting Dr. Donne to a benefice, he said to him—"Remember, no man's education or parts make him too good for *this* employment, which is to be an embassador of the GOD of glory; that GOD, who by a vile death, opened the gates of life to mankind."

As I know that any remarks of my own on the important subject of the peculiar and solemn duties of those who are "set apart to the great work of saving souls," would rather weaken than enlighten the matter, I shall now conclude this letter with the following fine passage from the author of "The Course of Time." On reading this, *who* does not offer up the silent, though heart-felt prayer, that he may be enabled to "Go and do likewise?"

"Needy, poor,
And dying men, like music, heard his feet
Approach their beds; and guilty wretches took
New hope, and in his prayers wept and smiled,
And blessed him, as they died forgiven; and all
Saw in his face contentment, in his *life*,
The path to glory and perpetual joy.
——— a skilful workman he
In GOD's great moral vineyard.
O! who can speak his praise! great humble man!
He in the current of destruction stood
And warned the sinner of his wo; led on
Immanuel's numbers in the evil day."

ORION.

Lunenburg, Nova Scotia, July 9, 1833.

THE CHURCHMAN.

SATURDAY, AUGUST 17, 1833.

EPISCOPAL VISITATION OF NEW-YORK.

CIRCUMSTANCES entirely beyond his control have, until within a few days, prevented Bishop Onderdonk from determining upon the route of his proposed summer visitation. The consequent curtailment of the period which he has to allot to it, has rendered it necessary for him to limit his appointments, almost exclusively, to parishes in which the consecration of churches, or ordinations, are expected, and to those which were disappointed, the last year, on account of the sudden interruption of his visitation. This he the less regrets, as, with but two or three exceptions, all the parishes in the Diocese have been visited within a little more than two years. A desire to be present at the commencement of Geneva College, leads to the beginning of the appointments for this visitation, after the consecration of a church in Greene county, in that section of the State. The appointments are as follow:—

August 18, 11th Sunday after Trinity, Lockport; Thursday, 22, Westfield;—12th Sunday after Trinity, 25, Hunt's Hollow; Tuesday, 27, Hammond's Port; 28, Catlin; 29, Hector; 30, Ithaca;—13th Sunday after Trinity, September 1, Auburn; 2, Marcellus; 3, Geddes; 4, Constantia; 5, Perryville; 6, Jamesville; 7, Pompey;—14th Sunday after Trinity, 8, Homer; 9, Richford; Wednesday, 11, Sherburne; 12, New-Berlin; 13, Richfield;—15th Sunday after Trinity, 15, Rome; *evening*, Utica; Wednesday 18, Watertown, Jefferson county.

Any other services, consistent with the punctual meeting of the above appointments, of the desire for which the Bishop may be duly apprized, will be cheerfully rendered.

Deacons desiring Priests' Orders, at any place named above, and who have not yet discharged that duty, will do well to have their canonical testimonial forwarded, without delay, to the Standing Committee, with a request that they may be immediately acted upon, and the certificate of the Committee sent forthwith to the applicant, at his parish, where the Bishop may receive it, on his arrival. All needful information in the premises may be derived from sections 2 and 5, of the 15th Canon of the General Convention of 1832. The candidates for Priests' Orders are also expected to secure the required attendance of at least two Presbyters at their examination and ordination.

GENERAL MISSIONARY SOCIETY.—The contributions to the Society's funds, received from July 10th to August 3d, are as follows:—From New-Hampshire, $10; Vermont, $4; Massachusetts, $30; Connecticut, $202; *New-York, only* $141 73; New-Jersey, $20; Pennsylvania, $475 38; Virginia, (including District of Columbia,) $209 33; North-Carolina, $21 56; South-Carolina, $5; Kentucky, $5; Ohio, $16; Alabama, $6; Florida, $20. Total, $1186: of this, $343 56 were for general purposes; $185 for Domestic Missions; $10 for Foreign Missions; $592 44 for the Greek Mission, Schools, and Buildings; $10 *for the Green Bay Mission!!* $15 for the African Mission; and $30 for the Record.

The Executive Committee have appointed the Rev. *Ashbel Steele*, of Connecticut, Missionary to *Pensacola*, Florida; and the Rev. *Abraham Bronson*, of Vermont, to *Liverpool* and *Columbia*, Ohio.

An appropriation of $200 for one year, has been made to aid in the support of a clergyman at *Bangor*, Maine; and the appropriation for *St. Augustine*, Fa., has been increased to $300, with an outfit of $75 for the Missionary who may be appointed. To this sum the Vestry of the church at St. Augustine will add $250; for the year, we presume. *No missionary has as yet been procured.*

The church at *Tallahassee* is still vacant, and, as appears from the following extract from a letter, urgently desirous of supply:—

"*June 25th.*—And why are we left in this desolate state? Not because we have no house to assemble in, for we have entire control over the best room in this part of the territory, for twelve months to come; nor because we want inclination to support a minister—for our brethren at the North may be assured that a worthy pastor would be received by us with open arms; and it would gladden our hearts to be assembled once more around the altar of our blessed LORD. I write to you, as to a friend, without disguise, and therefore I will say, that in my opinion, this is a most critical period in relation to our Church. A very short time will *decide* whether we shall rally under the banner of our much-loved Episcopal Church, or whether, for want of a shepherd, our flock shall be suffered to disperse, and our ancient name be forgotten in this section of country. I pray GOD to avert so great an evil—and while He so bountifully supplies our bodily wants, we humbly ask that our spiritual necessities be not forgotten, and that his word be abundantly preached to our edification, and lead to our eternal salvation."

Three hundred dollars only, toward the *thousand* wanted, have been subscribed for the release of the church edifice at Pensacola from the judgments awarded against it; *but two months* remain, before the time for the execution of the award. Even the amount subscribed is on condition of the completion of the whole before the expiration of that time. We hope, however, that none of the subscribers will insist on the condition.

Mr. Leonard Groom joined the *Green Bay Mission*, on the 10th of June, as farmer.

JAMES SWORDS, Esq., of this city, has been appointed the Society's Agent, for the receipt and transmission of contributions. Direction—

No. 154 Broadway; at the Washington Insurance Company, corner of John and William-streets; or at his residence, No. 87 Leonard-street.

OUR EDUCATION AND MISSIONARY SOCIETY.—Quoting the statement lately made in the Churchmen concerning the wants of this society, the Auburn Gospel Messenger prefixes the accompanying remarks:

While this matter is under consideration, it may be useful to read the article from Bishop Doane on the offerings of the Church. If at this time Churchmen generally would enter upon the plan of laying by something weekly for the "offerings of the Church," there would soon be no lack of means for sustaining the Missionaries of the Diocese, and for the increase of their numbers through the education branch of a Society to which the Church has been, and continues to be, under most solemn obligations, and *for the support of which, if we understand a single principle of Christian duty, every one who hath love to* GOD *and man in his heart, is virtually pledged.*

THE LUTHERAN SYNOD of Ohio, which met at Columbus on the 17th of June last, passed a strong but temperate protest against "got-up revivals," "four-days meetings," "anxious seats," and other similar "new measures." The '*Religious Narrator*' broadly intimates that these Protestants, while they 'speak the sentiments of many in other denominations,' are making haste to be damned with their forefathers!!!

NOMS DE GUERRE, or appropriate signatures for anonymous critics, counsellors, and cavillers, are scarce—good ones, at least. "Crito," "Veritas," "Fiat Justitia," "Suum Cuique," and fifty more of kindred origin and application, are worn threadbare. The public are therefore indebted to a medical correspondent of the Louisville Herald, who, for the purpose of helping his antagonist to what he deems a characteristic signature, has 'brought out' the sonorous and very commonly applicable term, "CHINGANSPOKUCHEE,"—an Indian name, which being interpreted, signifies "*The Chiding Mallard.*" We hope its merits will recommend it to general use.

A NEW DENOMINATION.—The Quarterly Register will have to increase the number of columns in its statistical tables:—we find the following in the Boston Mercantile Journal for August 7th, as an advertisement:—

☞ The denomination of Christians called Low Churchmen will commence a protracted meeting in St. Paul's Church, in this city, this day, at half past 3 o'clock, P. M.
August 7.

Is not this a hoax, played off by some evil-disposed sower of dissension?

STATISTICS OF THE PRESBYTERIAN DENOMINATION IN THE UNITED STATES.—The General Assembly, which met in May last, consisted of 274 persons; Ministers, (called *Bishops*, that the name at least, may not be lost,) Ruling Elders, (styled *Commissioners*, because commissioned to represent the Presbyteries by which they are chosen,) and *Delegates* from other denominations; in habits of correspondence with the Assembly. Connected with this body, and subordinate to it, are 22 *Synods*; comprising 111 *Presbyteries*. These consist of 2500 *churches*, or organized congregations, containing 23,358 *communicants*, and superintended by 1855 ordained Pastors, (so called *Bishops*,) and 215 *Licentiates*. 229 *Candidates* are preparing for the ministry.

The *increase* in the year preceding May, 1833, was 125 Pastors, 10 Licentiates, 9 Candidates, 119 Churches, and 16,242 communicants. The *communicants added* on examination, (that is, for the first time partaking of the ordinance,) during the year were 23,546; being 10,614 less than in the preceding year: total additions by examination and certificate, 30,798. *Baptisms*, 21,820, of which 6950 were adults; exceeding the baptisms of the preceding year by 2833. *Contributions* for missionary purposes, $76,420; for theological seminaries, $6311; for the education of young men for the ministry, $47,153: the total of these, and contributions for the expenses of General Assembly, being $135,467; less than the total of the preceding year by $2351. These, of course, are only the contributions made under the direction of the General Assembly.

It appears that there are 430 vacant congregations; but that the supply of ministers is gaining on the increase of congregations; that the average number of communicants in each congregation is about 93, the average addition in the year having been rather more than 9. Baptisms only about 9 for each congregation. Increase of congregations four and three quarters per cent.; of ministers, six and three quarters per cent.; of communicants, ten per cent.; and of baptisms, thirteen per cent.

CHRISTIAN EDUCATION.—In a paragraph on this subject in the Churchman of July 6th, the proceedings of the Dioceses of North and South-Carolina were mentioned. A correspondent of the (Charleston) Gospel Messenger furnishes the following additional information, by way of correcting what seemed to be an inaccurate intimation in our remarks.

"Bishop Bowen directed the attention of his Diocese to the subject of Christian Education, not 'a few months since,' and only *once*, as is at least intimated, but so early as 1823, and repeatedly, viz. in 1826, 1828, 1831 and 1832, as may be seen in his printed addresses to the Convention held in those years. No order on the subject was taken by that body. But the Bishop was not inactive. The exercises of the Charleston College, a chartered institution which had once flourished, had been long suspended. He was elected a Trustee, and the College revived, and is now as it has been for several years past, in a condition honorable to its conductors, at the head of whom is the Rev. Dr. Adams, and highly estimated by the community. He took a part gratuitously in the instruction of the College, for a time, and it is known that for its revival and reorganization, the community are chiefly indebted to his counsels, efforts, and influence.

The second paragraph [relative to North-Carolina] is the truth, but not the *whole* truth, for it omits to mention what we learn from the letter of a correspondent in the same paper, that the 'Diocese (the Convention is obviously meant) unanimously pledged itself, for the support of an Episcopal School, to be located at Raleigh.' The Convention of North-Carolina followed up the recommendation, and therefore the prompt execution was the result of the united counsels and efforts of the Bishop and that body. The Convention of South-Carolina did not act on the matter, though so often brought to their view, and therefore the error of delay, be it more or less, is at least not attributable to their Bishop."

It can hardly be necessary to declare that in our former article we had no intention to institute any *comparison* between the efforts which were commended, still less to make any intimation to the disparagement of either.

LITERARY.

The Mutual Obligations of Pastor and People. Two Sermons, preached in June, 1833, *on occasion of assuming a Permanent Pastoral Connexion with St. Peter's Church. By* WILLIAM H. DE LANCEY, D. D., *Assistant Minister of St. Peter's Church, Philadelphia. Published by Request of the Vestry.* Philadelphia. Jasper Harding. 8vo. pp. 34.

The Whole Counsel of GOD; *a Sermon preached in Christ Church, Hartford, on Sunday, July* 7*th*, 1833, *at an Ordination by the Rt. Rev. T. C. Brownell, D. D., LL. D., Bishop of the Diocese of Connecticut, when Samuel Starr, Caleb S. Ives, Oliver Hopson, Isaac Smith and John D. Smith, were by him added to the Order of Deacons: by the* RT. REV. GEORGE WASHINGTON DOANE, A. M., *Bishop of the Diocese of New-Jersey. Printed by Request.* Hartford. Office of the Episcopal Watchman. 8vo. pp. 19.

WE have only room at present to give the titles of these excellent productions, and promise the more extended notice which they deserve. They treat kindred subjects in a kindred spirit, and though in widely differing styles, with a unity of doctrine and design which is in the utmost degree gratifying. We regret to find Bishop Doane's Sermon deformed by so many typographical errors; some of no slight importance; for instance:

Page 9, "atonement *affected* with his blood," read "*effected*:" and above, on the same page, for "condemnation *of* an unjust death," read "condemnation *to*."

Page 10, "They are made wiser through hope, they will be made *purchasers* in eternal joy, of the kingdom of glory in heaven." Bishop Doane, we are sure, never meant to affirm that man can *purchase* for himself the blissful inheritance for his right to which CHRIST's blood was paid, but wrote "*partakers*."

On the same page, an interpolated "*not*," makes the preacher say that the 'Spirit of truth,' is 'the author of present peace, and the earnest of eternal joy,' 'to all who do *not* receive him!'

Page 13, the doctrine of the atonement is assailed by a clause in the last line, as it now stands,—"the grace which procures salvation for the sinner, *by* preparing him, by newness and holiness of life, for its enjoyment:" that is, moral purification is all that is needful to restore man to his Creator's favor. Leave out the "*by*" before "preparing," and 'the grace of GOD' will be understood to 'procure salvation' for the sinner by the redemption through CHRIST's blood, and in addition to this, to 'prepare him for its enjoyment' by renewal into the image of his Maker.

Page 15, line 3, the sense is wholly destroyed, by the substitution of "instructions" for "*intentions*."

It is but justice to the bishop, to request the readers of his sermon to note and correct these perversions of his meaning.

FAMILY LIBRARY. No. LVIII. *The Philosophy of the Moral Feelings.* By JOHN ABERCROMBIE, M. D., F. R. S. E. *Author of "Inquiries concerning the Intellectual Powers,"* &c. New-York. Harpers. 18mo. pp. 210.

WITHOUT meaning to espouse every opinion advanced by Dr. Abercrombie, or to commend his arrangement of the moral phenomena of our nature as the best possible, or even the best extant, we are nevertheless free to express our belief that his little work is the very best popular introduction to moral philosophy that has been yet produced. In his former work the author showed himself able to grapple with the most difficult questions arising in the study of mind: the same ability displays itself in the present, by the extreme clearness and conciseness which pervade the whole, and by the equal facility apparent in the execution of every part of the arrangement under which the subject is distributed. It is scarcely possible that any reader of ordinary abilities, however unaccustomed to the consideration of abstract truths, should find any difficulty in accompanying the writer through every branch of his subject, or leave the work without an accurate view of its great outlines, and a stock of information sufficient to qualify for the perusal of more extended treatises with pleasure and profit.

As a philosophical treatise, therefore, Dr. Abercrombie's new work deserves high praise, and ought to be extensively circulated. But its great excellence is its religious character. Every line is evidently written by one under a full conviction of the truth and excellence of the Gospel of CHRIST, and governed by a just sense of his responsibility as a guide of opinion on topics closely connected with those exclusively belonging to revelation. In his last chapter, indeed, 'On the Moral Relation of Man toward the Deity,' he ventures wholly on that ground; and the result is, an admirable demonstration of the need and efficacy of justifying faith, with its unfailing tendency to the production and increase of holiness of life and character.

The Protestant Episcopal Pulpit for August, contains an able sermon on GOD's visitation of man for sin, from *Lamentations* iii. 39, by the Rev. Herman Hooker, Rector of St. John's Church, Troy. Once edified by hearing this discourse from the pulpit, we have received much gratification from this opportunity of renewing our recollections of its sound and thoughtful views of a subject involved in no little mystery, and of the deepest interest.

Calendar.

August 24.—St. Bartholomew.
——— 25.—12th Sunday after Trinity.
September 1.—13th Sunday after Trinity.
——— 8.—14th Sunday after Trinity.
——— 15.—15th Sunday after Trinity.
——— 18.—Ember Day.

INTELLIGENCE.

DOMESTIC.

ORDINATIONS.—At an ordination held in St. Paul's Church, Philadelphia, on Sunday last, Mr. Asa S. Colton, lately a licentiate in the Presbyterian Church, was admitted to the Order of Deacons, by the Rt. Rev. H. U. Onderdonk.

In Christ Church, on the 21st of July, Mr. Samuel T. Ford was admitted to the Order of Deacons, by the Rt. Rev. Bishop White.—*Episc. Recorder.*

At St. Andrew's Church, Meriden, August 2d, the Rev. Robert A. Hallam, minister of the parish; the Rev. Levi H. Corson, of Windham; and the Rev. Caleb S. Ives, Missionary to Greensborough, Alabama, were admitted to the holy Order of Priests by the Rt. Rev. Bishop Brownell. Sermon by the Rev. Dr. Turner, Professor in the General Theological Seminary, New-York city.—*Episc. Watchman.*

CONFIRMATION.—By *Bishop Onderdonk*, of *New-York.* In Calvary Church, Cairo, Greene county, on the afternoon of Sunday the 4th, two persons were confirmed.

CONSECRATIONS.—By *Bishop Onderdonk*, of *New-York.* The ninth Sunday after Trinity, August 4th, the Bishop consecrated Calvary Church, [Cairo,] Greene county. Morning Prayer by the Rev. Joseph Prentiss, of Catskill, the Lessons being read by the Rev. C. H. Alden, of the Diocese of Pennsylvania. Sermon by the Bishop. Other clergymen present were, the Rev. Samuel Fuller, of Rensselaerville, Rev. James Thompson, of Durham, and the Rev. Ephraim Punderson, Missionary at Cairo.

On Thursday, the 8th, the Bishop consecrated St. Peter's Church, Auburn. Morning Prayer was read by the Rev. N. F. Bruce, M. D., of Geneva; the Rev. James D. Carder, of Ithaca, read the Lessons. The Instrument of Donation was read by the late Rector, the Rev. Dr. Rudd, and the Sentence of Consecration by the Rev. N. F. Bruce. Sermon by the Bishop. The other clergy present were, the Rev. S. W. Beardsley, of Onondaga Hill, the Rev. Joseph T. Clark, of Skaneateles, the Rev. Jesse Pound, of Seneca Falls, and the Rev. Thomas Clark, of Elmira.—(*Auburn*) *Gospel Messenger.*

CLERICAL CHANGES.—The Rev. Erastus Burr has been canonically transferred to this Diocese from the Standing Committee of Tennessee, and has accepted the charge of St. John's Church, Worthington.—*Gambier Observer.*

The Rev. Samuel Edwin Arnold, having presented letters dimissory from the Bishop of New-York, is now officiating in St. Peter's Church, Freehold, and has charge of the academy there.

The Rev. Mr. Forbes has *not accepted* the invitation to the Rectorship of St. John's Church, Canandaigua.

The Rev. Addison Searle has received and accepted an invitation to the charge of St. Paul's Church, Detroit.

COLLEGE RECORD.—*Alleghany College.*—Previous to the adjournment of the Pittsburg Annual Conference, of the Methodist Episcopal Church, which recently held its session at Meadville, arrangements were made for opening the Alleghany College at that place, under the auspices of the Methodist Church. A Roberts Professorship, in honor of the Bishop of that name, has been endowed, and the college will be opened for the reception of pupils on the first Monday in November next. The following gentlemen have been elected Professors, viz. Rev. Martin Ruter, D. D., President of the Faculty and Professor of Moral Science; Rev. Homer J. Clark, A. M., Vice-President and Professor of Mathematics; and Augustus W. Ruter, A. B., Professor of Languages.—*N. Y. Spectator.*

Augusta College.—A few days since we received the annual catalogue of Augusta College in this State. This Institution is governed by twenty-three Trustees. The Faculty consists of the Rev. Joseph S. Tomlinson, President, and Professor of Natural Science and Belles Lettres; Rev. Henry B. Bascom, Professor of Moral Science; Rev. John H. Fielding, Professor of Mathematics; Rev. Burr H. McCown, Professor of Languages; Solomon Howard, Principal of the Preparatory School. The number of students in the collegiate department is 63. In the academic department, 29, and in the primary school, 43.—The public Commencement will be held on the 8th August.—*Louisville Herald.*

Geneva College Commencement, was held on Wednesday last, when a large and attentive audience assembled in the Reformed Dutch Church. The following were among the exercises of the day.

I. Oration—Moral Tendency of Tragedy, A. C. Powell. II. Oration—National Character, J. L. Bates. III. Oration—Imagination, W. T. B. Young. IV. Oration—Enthusiasm, P. M. Dox. V. Oration—Character of Napoleon Bonaparte, C. Eldredge. VI. Oration—Influence of Public Opinion, H. Williams. VII. First Settlers of New England, M. D. Ogden. VIII. On Ethical Science, J. N. Dox.

The young gentlemen acquitted themselves much to the gratification of the Trustees and Visiters, and highly to their own credit, and received the accustomed honors of the College.

The degree of A. M. was conferred upon the Rev. U. M. Wheeler, and Mr. Festus Fowler, alumni of the Institution, and also upon the Rev. K. Metcalf, an alumnus of Dartmouth College.

At the close of the exercises, an address to the members delivered by the Hon. Gulian C. Verplanck. In the of the *Euglossian and Alpha Phi Delta Societies* was preparation of a hasty notice, we are not willing to attempt an expression of our admiration of one of the most rich and splendid efforts of talent and taste to which we have ever listened. Though the address consumed an hour and a half, the time seemed far short of that. The high opinion we formed many years ago of the hon. gentleman's powers, were to our feelings most happily sustained on this occasion. As we presume the address will soon be published, we say no more at present.—(*Aub.*) *Gospel Messenger.*

PAROCHIAL EFFORTS.—*Fair—Trinity Church, Geneva.*—The evening preceding Commencement, the Ladies of this congregation, held their Fair in the large room of the Geneva Hotel. The sales of the evening amounted to $216, to be applied to the contemplated improvement of Trinity Church, the oldest Episcopal congregation in the western part of the State, long known as the centre of action of that distinguished missionary, the Rev. Davenport Phelps, the fruits of whose zeal are still to be seen, and whose worth will long live in the memory of Churchmen.—(*Aub.*) *Gospel Messenger.*

Church Scholarship Society.—The annual meeting of this Society was held at Christ Church, Hartford, on Wednesday evening, July 31st, when a sermon was preached by the Rev. Dr. Wainwright, of Grace Church, New-York, from Romans vii. 6. An adjourned meeting was held on the next evening, when the officers of the Society were elected, and the reports of the Treasurer and Board of Directors were presented. Several resolutions were offered, and addresses were made, by Rev. Drs. Burhans, Wainwright, Judd, and Wheaton; S. H. Huntington, Esq., and Rev. Messrs. H. Smith, and H. Potter.—*Episc. Watchman.*

Washington College Alumni.—The Association of the Alumni of Washington College held their annual meeting at the College Chapel, on Wednesday, at eleven o'clock, A. M., when the following officers were elected, viz.

President, Rev. Samuel Starr.
Vice-Presidents, Messrs. Augustus F. Lyde, John D. Russ, James G. Campbell.
Secretary, Charles J. Russ.
Treasurer, Edward Goodman.
Executive Committee, Messrs. Eben E. Beardsley, John D. Russ, Edward Goodman.

In the afternoon, the anniversary was held at Christ Church, when an oration was pronounced by Alfred Hall, Esq., of Middletown, and a poem by Mr. Augustus F. Lyde, a member of the General Theological Seminary, New-York.—*Ibid.*

Ohio.—The Gambier Observer of the 2d instant, announces the arrival of Bishop McIlvaine and family at Gambier on the Wednesday preceding. He has addressed a circular to the clergy and laity of the Diocese in relation to the visitation of Providence by the cholera, which he says is "in some places of the Diocese, extending its ravages, and numbering many victims from day to day." He recommends the observance of the 13th day of August throughout the Diocese, "as a day of fasting, humiliation and prayer."—*Episcopal Recorder.*

Florida.—At a meeting of the Executive Committee of the Domestic and Foreign Missionary Society, on the 22d ult., the Rev. Ashbel Steele was appointed a Missionary to Pensacola, Florida, and it was also resolved, "That Mr. Steele be requested to employ his time previous to his departure for Pensacola, in soliciting contributions to aid the Episcopalians at Pensacola, in releasing their church edifice from the debts in which it is involved."

Mr. Steele has determined to comply with the request to solicit for that church, and will enter upon the duties of the appointment immediately.

By all who know the facts and circumstances relating to that church, this call for assistance will be approved and commended.

A conditional subscription has been commenced by voluntary contributors, amounting to about $350, on condition that one hundred subscriptions of $10 each can be obtained in aid of the object. The debts of the church amount to $1652, with interest for one year; and the church is to be sold in October next, unless this sum can be raised. The Episcopalians at Pensacola are making strenuous exertions, and will not all who have the means contribute something to save that church from this sad alternative?—*Episc. Watchman.*

Bogardus vs. *Trinity Church.*—This important case has been decided by the Chancellor in favor of the Church—all the objections raised to the plea setting up the Church title under the grant of Queen Anne, and the subsequent uninterrupted possession, being overruled. The Complainants have a right to reply to the plea, by denying the *facts* contained in it, and unless this be done within thirty days, the bill is to be dismissed.—*N. Y. American.*

Religious Denominations in Massachusetts.—In a letter addressed not long since by the Secretary of the General Association of this State to the Secretary of the General Congregational Union in London, it was stated that there are, in the 300 towns of Massachusetts, about 750 religious societies of every description. Of this number 406 are Congregational, 187 Baptist, 60 Methodist, 36 Universalist, 31 Episcopalian, 17 Friends, 8 Presbyterian, 4 Roman Catholic, 21 Swedenborgians, 2 Shakers. Of the Congregational, 350 are said to be Trinitarian and 56 Unitarian.—*Boston Mercantile Journal.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 15*th, from the following persons, viz:—*

Postmaster, Marblehead—Rev. J. F. Phillips, *with remit*—Otis Clapp—F. Taylor—Reuben T. Thom, *with remit*—Charles B. Owen.

A YOUNG MAN of moderate acquirements, who wishes to be useful, may hear of a situation as Teacher of a small select School, pleasantly situated near the city, by applying at this office.
August 17th. 2t.

The Path of the Believer.

And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—*Isaiah* xxxv. 10.

I tread the path the patriarchs trod,
They walk'd by faith while here below;
They mark'd the way that led to God,
And after them in faith, I go.

And though it seems a rugged way,
To nature's eye, of verdure bare;
Yet is it cheer'd with many a ray
Of light, and many a prospect fair.

And in that way so wild, so rude,
Are pleasures to the world unknown;
Not in its deepest solitude
Need any fear to walk alone.

Oft in the solemn gloom of night
A song celestial meets the ear;
A sudden glory strikes the sight,
And God's own shining hosts appear.

Voices and harpings fill the air,
Hymning that Lord who once was slain;
No earthly minstrelsy is there,
I hear the notes, and catch the strain.

Praise him, ye mighty cherubim,
Ye glowing seraphs, sing his praise;
And I will also sing of him,
To him my humbler tribute raise.

This, as I travel on, shall be
The glad employ of heart and tongue;
Until on high his face I see,
And join the song by angels sung.

Friendly Visitor.

A Child's Evening Prayer.

By Samuel Taylor Coleridge.

[The following simple and beautiful lines were composed by the great poet above named, for the use of his daughter when a child. A very little ingenuity will be sufficient to make such alterations as may be necessary to suit the prayer to the circumstances of every fireside.]

Ere on my bed my limbs I lay,
God grant me grace my prayers to say;—
O God! preserve my mother dear
In strength and health for many a year;
And, O! preserve my father too,
And may I pay him reverence due,—
And may I my best thoughts employ
To be my parents' hope and joy:
And, O! preserve my brothers both
From evil doings and from sloth,
And may we always love each other,
Our friends, our father, and our mother:
And still, O Lord, to me impart
An innocent and grateful heart,
That after my last sleep I may
Awake to thy eternal day!—Amen.

Presbyterian. *Saturday Magazine.*

CHURCH PRINCIPLES.

CHARACTERISTICS AND CLAIMS OF THE PROTESTANT EPISCOPAL CHURCH.

1. It is a characteristic of the Protestant Episcopal Church, that she is SCRIPTURAL IN HER DOCTRINE.

The Trinity in Unity;—the Incarnation of the eternal Son;—the atonement for all sin made with his blood;—the lost and ruined state of man, incapable of himself to do any thing pleasing unto God, much less to attain eternal salvation;—the absolute necessity of an entire change of heart and affections, in all who would see God, known in Scripture as "the new creation;"—the agency of the Holy Spirit in effecting this change, thence called the renewing of the Holy Ghost;—justification by faith, which is in Christ Jesus;—faith to be operative by love, producing good works, which for Christ's sake, are pleasing and acceptable to God;—holiness indispensable to salvation, though in no man adequate to its attainment;—the resurrection from the dead, both of the just and unjust;—a final judgment both of quick and dead, according to the deeds done in the body;—eternal death, "the wages of sin;"—life everlasting, the free gift of God, through Jesus Christ: these, in the outlines, are the doctrines of the Church. That they are hers, we know, not merely because her ministers proclaim them. They, being mortal, and so frail, might err, or might mislead. But because they are incorporated and ingrained in her whole system; proclaimed in creeds and articles; chanted in hymns; acknowledged in thanksgivings; the burden and the theme of praises and of prayers. The precious truths, not to be searched for like the pure gold in its native bed, but circulating constantly from hand to hand, and heart to heart, and making all men rich. Not hid in masses, that profound research and patient toil alone can penetrate, but like the running water, or "the casing air," common and free to all,—the aliment of life, the solace and refreshment of the soul. Nor is she merely scriptural herself, but keeps her members so, if they continue honestly in her communion. The minister beside her altars, never can forsake "the truth as it is in Jesus," and continue in her service; since his lips would every day pass sentence on his perjured heart. And every worshipper within her courts has in her daily service, daily admonition of the truth; and if he stray or stumble, it must be in the broad, clear light of noon.

2. It is claimed as a second characteristic of the Protestant Episcopal Church, that she is APOSTOLIC IN HER MINISTRY: and this as to its *form*, and as to its *authority*. In *form*, she claims to be apostolic; deeming it "evident," as in the preface to her Ordinal, she states, "To all men reading holy Scripture and ancient authors, that from the apostles' times, there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons." In *authority*, she claims to be apostolic; since in the first, and highest of the three, she traces straight to Christ, the fountain-head, a never interrupted stream:—the rich fulfilment of the promise to the eleven, "Go ye into all the world, and make disciples of all nations, baptizing them;" and, "Lo, I am with you always, even unto the end of the world:" and the explicit illustration of the Saviour's meaning, when he said to the apostles, "As my Father hath sent me, even so send I you." Some, we are aware, do not regard these things essential to the authority of the ministry. But not to say that, for the first fifteen hundred years from Christ, they never failed, and never were called in question as to their importance; it never has been, nor ever can be alleged, that the possession of them is injurious. The ministry that has them is at least as likely to be valid, as that which has them not. To be on the safe side of so great a question, becomes us prudent men. The validity of the commission through the bishops, from the apostles and from Christ, the supporters of all other systems, how discordant soever among themselves, are ready to concede. Until they agree as fully in pointing out some better substitute, we are content with that which, through God's gracious providence, has so come down to us.

3. It is a further characteristic of the Protestant Episcopal Church, that she is SPIRITUAL IN HER WORSHIP. Her Liturgy is, as it were, conceived and born of Scripture. The most intelligent Christians of all denominations have united in regarding it as only not inspired. Following her Saviour, and the apostles whom he chose, in her adoption of a liturgical worship, it is her inestimable advantage that the spiritual strains which have burst, burning, from the hearts of prophets, and apostles, and martyrs, and old saints, still echo through her courts, stirring the souls of men as with the sound of a trumpet, and kindling them with that true fire from heaven, which makes the sacrifice acceptable, for Christ's sake, before God.

4. Possessing these great advantages, a scriptural doctrine, an apostolic ministry, and a spiritual worship, the Church of which it is our privilege that we are members, is eminent for UNITY AND ORDER. "One Lord, one faith, one baptism," one hope of her high calling, and one ancient path,—the path in which apostles walked, and holy men of old,—in which that glorious hope is to be sought and won, make her, emphatically, "a city that is compact together." Of every thing in her, the tendency is to *unity*. Daily rehearsing the same scriptural creed, her sincere members, are daily brought, by the divine Spirit, more and more into the unity of the faith and knowledge of the Son of God. Her ministry, ranged in subordinate degrees, and every where united with, and in subjection to, the highest in authority, are thus beautifully connected, in due gradation, with him who is "Head over all things to the Church which is his body," and are preserved, so far as system, with God's blessing, can effect it, in "the bond of peace." While the whole company of her children, uniting every where in the same solemn worship, like the Christians of the first and purest days, with "one mind and one mouth," glorify God. "*Order*," therefore, as it "is heaven's first law," so it is her constant characteristic; order in government, promotive of strength; order in discipline, promotive of peace; order in worship, promotive of piety and love; the "communion of saints" on earth, trained and prepared by the due discipline of time, for the eternal and unbroken harmony of heaven.

5. Still further, the Church of which in duty and affection we are children, is illustrious for MODERATION AND FOR CHARITY. While the Christian world around us has been continually agitated and convulsed, she has kept on with little interruption the even tenor of her way. Always prudent, always sober, always dignified, the Scripture her rule of faith, and the Saviour her model in practice, she has, by God's gracious goodness, resisted innovations, and been rescued from corruptions. While some have fallen into a coldness and deadness, that was only not downright infidelity, and others have been heated, and almost consumed by the fierce fires of extravagance and fanaticism, she has gone cheerfully on, "fervent in spirit, serving the Lord." With a quiet dignity becoming the spouse of Christ, the mother of apostles and saints, she has been less careful to appear outwardly righteous, before men, than to train up many sons and daughters for their inheritance of glory. Nor is she less conspicuous for CHARITY. She rejects no infant from the privileges of baptism, for the unworthiness of its parents; but prefers rather to emulate His example who said, "Suffer little children to come unto me, and forbid them not;"—who took them up in his arms, laid his hands upon them, and blessed them. She undertakes no scrutiny of heart in them who present themselves at the table of the Lord; but inviting *all* to come, and rejecting none that do not by their outward deeds disgrace that high vocation, leaves the heart and conscience to God, that made, and can alone discern them. She strives ever, like her divine Saviour, to support the bruised reed: ever to enkindle and enliven the smoking flax: ever to bind up and heal the broken heart. And she rejoices, even as the angels of God rejoice, over "one sinner that repenteth." If men stray from her, she strives to woo them back. If they oppose and persecute her, she blesses them. She has fervent supplications for Jews, Turks, infidels, and heretics. And for her worst enemies, she has ever on her lips the Saviour's prayer: "Father, forgive them; for they know not what they do!"

6. Finally, the Church in which we worship, and on whose folds we this day especially invoke the heavenly blessing, is a FAITHFUL Church. She is *faithful* as a "Witness and Keeper of Holy Writ," guarding it with zealous watchfulness, and making it in all things her standard and her law. She is *faithful* in dispensing the bread of life freely to the family of her Lord. She is *faithful* in the provision she has made in baptism, in religious instruction, and in the apostolic rite of confirmation, for bringing up all her children in his nurture and holy admonition. She is *faithful* in admitting to a participation in her counsels, and to a full share with the clergy in the administration of her affairs, their brethren of the laity; exhibiting in this respect, an impartiality to which no other of the families which bear the name of Christ at all approaches. And finally, she is most *faithful* in her efforts to spread the knowledge of the Gospel, that "God's way may be known in all the earth,—his saving health to all nations."

Such, Christian brethren, are some of the distinctive traits, the reasonable, and as we think, powerful claims of that apostolic Church under whose shadow we are now assembled. Are not her palaces glorious? Are not her lofty battlements radiant with heaven's own light? Have not her bulwarks, strong in the Lord, supported well the shock of opposition, and the waste of time? Fixed on the rock of ages, they shall stand for ever. Guarded by the arm of the Almighty, the gates of hell shall not prevail against them. Ye that are tempest-tossed upon the world's wide waste, seek there a refuge, and ye shall find rest for your souls. Ye that abide within its sacred walls, remember well,—at the last day they shall be the shelter only of the faithful in Christ Jesus,—the home of the holy alone.

"Thy promise, Lord, is ever sure,
And they that in thy house would dwell,
That happy station to secure,
Must still in HOLINESS excel."

Bishop Doane's Address at Princeton.

EDUCATION.

From the (Auburn) Gospel Messenger.

RECOLLECTIONS OF A PUPIL.

R. H. was one of the most lovely boys I ever met with. Providence had cast my lot in a situation where it became expedient for me to establish one of those domestic schools, which of late have been multiplied, and which are unquestionably the best preparatory establishments in the land. Several relatives of this lad had been placed under my care, from one of our southern cities, and he was exceedingly anxious to join them, but the extreme delicacy of his constitution, and the excessive sensibility of his character, produced fears on the part of his parents, that it would be unsafe to send him from home. A severe fit of illness, and the importunity of R., alleging that nothing but northern air would restore him, joined to the advice of his physician, determined the matter. A most faithful female domestic took charge of him. His parents, who could not then leave home, and other friends "took," to use their subsequent language to me, "the same melancholy leave of him as if they were conveying him to his grave," and he was carried in the arms, then ten years old, to the ship. On his arrival at my residence he was borne in the same manner from the carriage to the room of my better half, who at once became his devoted nurse. He seemed like a lovely rose that had been a few days plucked, and whose leaves would drop on being even slightly shaken.

Though for a long time he was like the sensitive plant both in mind and body, it was soon evident that his expectation of health from his northern residence had not been erroneous.—After a few months he entered upon the regular duties of the school. His progress was seldom interrupted, except when the interest he felt, and the agitation of his nerves arising from too much effort, produced a temporary indisposition. It is not the design of this notice to represent him as faultless. He had those defects which are inseparable from our nature, especially when exhibited under so much liveliness of imagination and keenness of sensibility. If he erred, no one was more easily convinced of it, no one suffered more under the recollection of it. There was something in the beaming of his eye when engaged in his studies and recitations, and in the anguish of his face when a little depressed, that never failed to attract attention and excite interest.

It was a common remark that R. H. was a favorite with all, especially the good and studious of the school. His lessons were always recited in a manner that proved his understanding of them, and all were delighted to witness the animation that lighted up a remarkably bland and intellectual face. The eagerness of attention peculiar to him was seen in all his movements. If he took a ride, or rambled in the woods and fields, no curious plant, no little eminence which gave a new turn to the scenery, failed of his notice.

It was a part of the system of my school, that in order to give healthy exercise and furnish agreeable relaxation, without exposure to vulgar and profligate example, a portion of the grounds around my dwelling was laid out for small gardens to be cultivated by the boys, each having a compartment for flowers, and one for vegetables. This was in miniature what has since been amplified in the manual labor establishments, which it was long my wish to see carried into operation. This article will be made too long by a digression on this subject, but were the country parson's life to be lived over again, he would try hard to forward a mode for the benefit of society and the good of the Church which he thinks would be vastly beneficial to both.

The garden of R. H. was allowed to be always in the best order, no weeds grew there. If showers did not fall daily, he was to be seen as the sun went down, toiling with his bucket and watering pot. If he did not always get the best bed of carrots, or onions, or beans, &c., he would be sure to have the richest variety of flowers, and his parterre in autumn was an object of attraction.

From the first to the last of his connexion with my institute there was a religious bearing in all his conduct and conversation, which showed that children may be made familiar at an early day with the prominent truths of the Christian faith. After R. went from me to join a more eastern and more noted institution, and while subsequently a member of Harvard University, I enjoyed occasional letters from him, and was favored with copies of juvenile periodicals in which he had a great share of labor and credit. Though his letters bore marks, sometimes strong, of his religious sensibility, and though he seems to have held the great truths of the Gospel in high esteem, I am not in possession of any positive evidence that his latter days were distinguished by proofs of a decided piety;—for it is now for me to record the fact that my beloved pupil, my correspondent in childhood, and my friend in youth, has some months since closed his earthly course. On going South, after he left college, he devoted much of his time to the natural sciences, and in his characteristic eagerness to perfect himself in botany, he exposed himself to the noxious effluvia of swamps and morasses, and to evening dews, till a violent fever supervened, and a short illness ended his career, before he had reached the age of twenty years.

On receiving the information of the death of my beloved young friend, I determined to write some notice of him, but my various avocations delayed the execution of my purpose, and but for the circumstance of finding a few days since among my papers the copy, or rather the original, of a letter given at the end of this article, the intention of recording this case of precocious talent would not have been recorded in this way. The letter will speak for itself. It was, *I am confident*, written like very many others without the aid of *a single suggestion or expression*, and is given as it came from his pen, with the exception of names. The reader will see indications of thought and feeling not usual in boys scarcely eleven years old.

When one long engaged in teaching, looks back upon his anxieties and toils—when he sees those for whom he had cherished the liveliest interest, engaged in useful and commanding stations, some running into habits the opposite of every thing he taught,—others perhaps, becoming the heralds of the cross; or it may be, others going down to the grave, just as they were ready to step from the retirements of study and devotion to the activity of enterprise and usefulness, there are emotions created in his bosom that none other can realize. Is he himself a holy man of heart, and has he lived under a sense of his responsibilities, the fear that he may not have done all in his power to arrest indications of vice, to encourage and guide the purity and ardor of juvenile piety, and establish high and holy principles, may fill him with an anguish that few have sufficient freedom from selfishness to appreciate. On the other hand, does he see among the many he has trained to habits of study and virtue, some who have borne testimony to the early influence of 'right words' 'fitly spoken' in lives of zeal for the honor of God and the benefit of his Church, or who have shown in their premature departure that they had learned 'to mind religion young,' there will be a reward in his mind far more precious than any worldly compensation; but this too is a joy with which 'the stranger,' ignorant of the luxury of being useful to others, 'intermeddleth not.'

Country Parson.

———, *May* 30, 1824.

My dear Aunt,—I wrote a short letter to you last winter, but misfortunes prevented your answering it. I write this hoping I shall receive a few lines in return, and that yourself and uncle ——— are both well. I suppose you live in ——— still, and that you like it as well now as ever, although it must look very dull, and yourself feel very lonesome without your once loved daughter ———. I hope you are comforted in that respect, since you know she is gone to her heavenly Father, and will never any more in heaven or on earth suffer from mind or body, but will rest in the habitation of God, praising him, the Son and the Holy Ghost. I often thought of her before she went to her eternal home where she is gone to live for ever and ever, and I often think of her now she is gone to that place. How happy myself and all mankind would be if they would leave their sins and follow Christ, forsake their wickedness and live in him. When my cousin was living on earth, you thought, no doubt, you never was nor ever could be more happy than at that time; but, alas! sad experience has taught you otherwise, that we cannot be truly happy until after death, till we pass this side of the grave, and reap the fruit of our labors in the bosom of our heavenly Father who gave us this life to take it away for a better, and the Son who redeemed us by washing our sins away by his precious blood which was shed for myself and all mankind. If we go in the straight road and turn not from the path, we shall go to the mansions of God, where we shall rejoice in our triumph, and shall behold the four and twenty elders sitting near the throne of God, singing and praising him, and throwing their crowns at the feet of the Lamb, saying, "Glory to God in the highest, and on earth peace, good will toward men."

Last Thursday was Ascension-day, and I was very much pleased with the sermon, which was excellent, and delivered by ——— ———, and was taken from the forty-ninth chapter of Genesis, ninth verse; the words these,—"Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up?" You think, no doubt, I have remembered the chapter, verse and word, and that that was the reason why I told you; but if so, your supposition is wrong, for as I live with a minister I can at any time whatever, needing it, obtain from him my request. He often exchanges pulpits with the neighboring clergymen, and in that manner giving us a variety we are all pleased with. Tomorrow, being the Lord's day, the Rev. Mr. ———, of New-York, will preach here. I suppose he will think our church very small, after coming from his large one.

It is growing late, my dear aunt, therefore I shall conclude my letter, after begging you to remember and give my love to all my brothers and sisters, friends and relations, not forgetting brother ——— and uncle ———. Good by, my dear aunt, and remember me to remain,

Your ever affectionate,
and dutiful nephew,
R..... H........

A HINT TO PARENTS.

It is too generally the practice among Christian parents to indulge their children by procuring for them various articles of gay clothing. This tends to excite and nourish a love of dress, and inflates their little hearts with pride, vanity, and the desire of display. Are they not, even at a very early period, led to wish the admiration of those around them, on this account; and do not their youthful breasts often burn with vexation, because they had not attracted the notice they sought to obtain? Are not feelings of jealousy frequent inmates of their bosoms, because some companion appears in their eyes a more worthy object of the attention they hoped to draw? Is not their pride inflamed when they find themselves rivalled in dress by their playmates? and does not vanity gain a dwelling within, when they see that they are looked upon with more admiration? Are not their thoughts in the Sunday School room occupied with their own fine appearance, or are they not gazing around, to survey that of their young friends, instead of regarding the instructions of their teachers, which might, if attended to, prove the means of their salvation? Are not parents, in this way, guilty of much sin? Do they not thus present fuel to kindle unholy passions in the breasts of those whom they love as themselves, and for whose temporal and eternal happiness, they imagine that they feel a lively interest? May not the heart thus be barred against those early impressions of truth, which have, in many other cases, resulted in everlasting truth? Do these children become deeply sensible of the fact that they are wretched, and miserable, and poor, and blind, and naked? and that they need the robe of a Saviour's righteousness, in which to appear before their Maker? It has been remarked that the youthful mind is like wax, which readily receives every impression. If, then, these little ones of pious parents learn in early childhood to regard the decoration of their persons as a matter of importance, is it not probable that such an idea will be permanent? that they will advance to riper years, fully believing that dress and external ornament are essential to their happiness? May not this delight in show, and the "outward adorning of wearing of gold, and putting on of apparel," censured by the apostle, lead them to frequent the gay walks of fashionable life, that they may have a better opportunity to indulge the inclination for display, implanted and cherished in childhood? Will not their parents *then* bitterly repent that they sowed the seeds of vanity, of which they are now reaping the bitter fruits, by beholding their children treading in the paths of worldly folly? And will not the ruin of these beloved objects of parental, though mistaken tenderness, be attributed, in some cases, to these guardians of their infancy and youth?—*Episcopal Recorder.* N.

EDUCATION.

Can any man doubt, as a social being, as an immortal being, as a being interested in the world that is—as a being vastly more interested in that which is to be—that Education is the great business of man? I take not back one jot or tittle of the expression. Education—the formation of the mind and character, by instruction in knowledge, and instruction in righteousness, is the great end of human being.—*Daniel Webster.*

PRACTICAL.

REVERENCE AN ESSENTIAL INGREDIENT IN PIETY.

It is impossible seriously to contemplate the character of God and the relations we sustain to him, without an impression that all our thoughts concerning him, and especially our attempts to approach him, should be in the spirit of the most devout reverence. Who can reflect on the amazing attributes of this glorious Being, especially on his infinite wisdom, in comparison with which, his angels are charged with folly, and his infinite purity, by the side of which even the heavens are not clean; and at the same time bear in mind that man is a creature of yesterday, crushed before the moth, prone to iniquity, and unworthy even to lift up his eyes to heaven;—we ask, who can think of all this, and yet venture to approach the divine Being with an irreverent spirit? Even the angels who have never sinned, veil their faces while they pour forth their ascriptions of praise. With what spirit then, should men approach him, who are not only far inferior to angels in their original powers, but who have separated themselves from God in that they have drunk in iniquity like water?

Now we are free to say that there is no spirit which seems to us to mark more decisively a shallow, or may we not say an utterly spurious piety, than a spirit of irreverence. We are aware that there may be much of glowing zeal, much of loud profession, much of talk about the glory of God and the salvation of souls, without reverence; but we have yet to learn that there is any genuine devotion without it. And hence we are constrained to regard as one of the most exceptionable features in the new measure system, the coarse, the vulgar, and we are obliged to add in respect to many cases, the profane manner of dealing with the most sacred things. It is a fact abundantly authenticated by the testimony of hundreds, that many of the protracted meetings at the West have been characterized by an entire absence of every thing like a spirit of solemnity; that multitudes attend them merely for the sake of being amused; and that not unfrequently there are several bursts of laughter during a single service; and one of the leaders in these scenes has gone so far as to remark, that "if he could only get people at the anxious seat, he cared not if they came there *laughing*; for he was sure he could send them away Christians." We have recently heard several professors of religion and even clergymen remark, that in attending some of these exercises, the representations which they have heard even of the most solemn truths have been so utterly ludicrous, that they have struggled in vain to maintain a serious state of feeling; and have been obliged, notwithstanding the place and the occasion, to join in the general laugh.

We have no name by which to characterize such doings as these in connexion with public worship, less severe than that of *impiety*. But the evil does not stop in the direct affront which is offered to the Majesty of Heaven by such presumptuous trifling;—it reaches further: it serves to create in the mind even of the Christian, low and unhallowed associations with sacred things; and as for those who make no pretensions to piety, it is adapted more than almost any thing else to fortify them against the awakening influences of the Holy Spirit. In respect to many facts which we have published, and many which we have withheld, the principal ground of hesitation with us as to the propriety of giving them to the world, has been the apprehension that they might weaken in some minds the sentiment of reverence for divine things; though we are satisfied on the whole that the greater evil lies in remaining silent. There may be indeed an *apparent* reverence without devotion; but we cannot conceive that there should be *real* devotion without reverence; and hence we have great reason to fear that much of what claims to be devotion of the highest kind, will prove at last to have been the wild ravings of a fanatical spirit, which, when weighed in the balance, will be found wanting.—*Albany Journal and Telegraph.*

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